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Century Church

Bulletin *Ap. 5, 1926*

DEVOTED TO A DISCUSSION
OF CHURCH MUSIC: DRAMA
IN THE CHURCH: PAGEENTRY



OCTOBER, 1922

NOTABLE BOOKS

FINE ARTS IN RELIGION By H. Augustine Smith, A. M.

THE RESTORATION OF JOHN BUNYAN'S QUAIN'T HYMN

COMMUNITY SINGING

THE PATRICIAN AND THE SONG LEADER. Jean Nayan

UNCLE SAM'S CHURCH

THE ARMY AND THE NAVY MAKE THEIR OWN HYMNAL

WITH THE WORKERS

353 Fourth Avenue

The Century Co.

New York City

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We Are Glad to Send Returnable Copies of These Books for Examination

NOTABLE NEW BOOKS

THE AMERICAN HYMNAL FOR CHAPEL SERVICE is a book of 440 carefully selected hymns and tunes. It is designed for chapel service in schools and colleges, but is well adapted to church use. In addition to the hymn section there are 17 pages of chants and responses and many beautiful prayers and responsive readings from the Psalter and the Old and New Testaments. The price is \$1.25 postpaid. \$100 per hundred, transportation additional.

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THE CENTURY HYMNAL, the outstanding hymn and tune book. It is not too large. It is complete. All the words are printed in the music. In addition to the old favorites, it contains many new and unusual hymns bearing on social service, civic reform, brotherhood, and educational work as well as a liturgic section, arranged in detail for mid-week, young peoples' and Sunday services. Tunes within range of all voices. To sum up briefly, the book is well balanced, comprehensive, and practical. In full cloth, \$1.50, postpaid. \$100 per hundred, transportation additional.

THE AMERICAN HYMNAL and **THE CHURCH HYMNAL** are printed with the first verse in the music and the following verses below. This style is sometimes preferred on the ground that it makes it easier to catch the spirit of the hymn. **THE AMERICAN HYMNAL** was edited by W. J. Dawson, D.D., and **THE CHURCH HYMNAL** by George Whelpton. Both books have in addition to their carefully selected hymns and tunes, sections of chants and responses, original communion and baptismal services, and responsive readings from either the American Revised or the King James version of the Bible. Full cloth \$1.75 postpaid. \$120 per hundred, transportation additional.

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In connection with **THE HYMNAL FOR AMERICAN YOUTH** have been published three **MANUALS**, aids in using the hymnal. They are **HYMN STORIES FOR CHILDREN**, **METHOD AND INTERPRETATION IN HYMN SINGING**, and **TWENTY-FIVE HYMNS WITH ART PICTURE ILLUSTRATIONS**. Price, 25 cents each, postpaid.

THE ARMY AND NAVY HYMNAL, while compiled especially for camp and ship use, is giving good service in a number of military schools. A band and also an orchestra edition make the book very attractive for such use. Price, \$1.00, postpaid. \$75 per hundred, transportation additional.

FINE ARTS IN RELIGION

H. Augustine Smith

FOR sixteen years it was the writer's privilege to organize and direct five vested choirs in one church—250 singers in five intensive groups, all officered, all trained in hymns, anthems, cantatas, oratorios and pageants. Of this number 150 boys and girls were under fifteen years of age, and yet they became masters of the "Elijah," "Messiah," "Creation," "Redemption" and choral masterpieces in Latin. Schooled in soft and loud singing, fast and slow, the elastic phrase, chaste diction, attack and release, staccato and a churchly legato, they drew and continue to draw to their festivals and Sunday musical services hundreds of thousands of people.

In this same church adolescent youth, flushed with excess emotion, stage and movie struck, wild for excitement in any form whatsoever, find relief, self-expression, a draining off of excess emotion, in drama and pageantry. For ten years Christmas and Easter festivals have been of this order—the dramatization of some cantata oratorio, the pageantizing of scenes in American history, the dramatization of Biblical masterpieces. Here is the thrill that youth craves, the charm of the footlights, the meeting of the sexes under romantic yet safe environment—all under the supervision of the church of God. Drama becomes redemptive, not debasing.

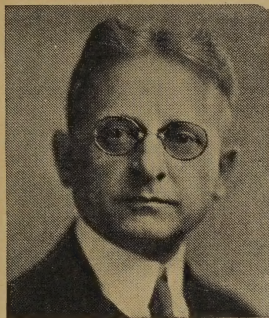
Permit me to sketch the church of the future as a community center in music, pageantry and art—a quartet of skilled and Christian singers, an adult choir, a boy choir of unchanged voices, a girl choir of junior grade and a girl choir of intermediate grade; choirs recruited through the Sunday School, upbuilt through the reading ability, tone quality, responsiveness of public school music training; an organist who among his many accomplishments is a master of hymn playing for congregational singing; a director, at once a pedagogue, a psychologist, an administrator, a tactician, a musician and choral expert, an hymnologist and student of worship, a lover of children and chivalric toward women, a song leader always intent on art values in mass singing, evaluator of hymns and all that therein is.

The congregation is no longer static, but active, singing, full voiced, demo-

cratic, upholding the choir in all good things, upholding the dominie in all good ministries, and underwriting the statesmanlike plans to make the church a power for community and city betterment.

Such a church will have a fully developed program along dramatic and stereopticon slide lines for the festival days of the church calendar as well as the community red letter days.

The resources of all choirs, dramatic groups, town and city clubs will be used. Special ritual or ceremonial will be created and printed in full form for congregational participation therein, a strategic combination of instrumental and vocal music, solo and chorus, processional and antiphonal singing, symbolism and pageantry, lighting and scenic effects, static and moving



H. Augustine Smith, A. M.

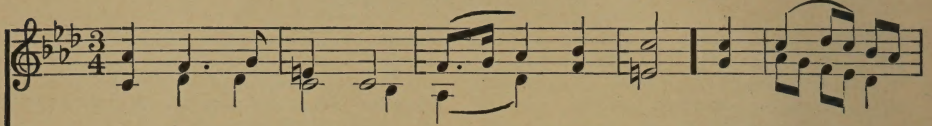
pictures. All nationalities will participate in free, natural expression, be it folk dancing or singing, a solo performance on some quaint instrument, a one-act play, choral, band or orchestra expression, etc. Such a program of music, pageantry, art and ritual makes for good citizenship.

What is our task as directors of music in building such a plant? With the churches open and advocating the use of their plants for religious and moral teaching week days as well as Sundays, with New York City actually turning her school children over to the churches for two hours a week of religious training, with cities calling for city directors of religious education at \$5,000, \$7,000 and \$10,000 a year, with school time and school buildings being used for the teaching of religion, with the powerful reaction also among young men and women against license, prodigal and unrestrained living, against a religion founded on biology rather than human need and aspiration, what are we leaders prepared to do two years, five years hence when possibly 1,000 cities and towns will be asking for courses in religion? Will the music chief take leadership along these lines of Hymns and the Music of the Church, Worship and Civic Rituals, Methodology and Content for Festival Programs, Pageantry and Bible Drama, the Evaluation of Art Masterpieces and Architecture? I pray you, prepare now for the task that lies ahead.

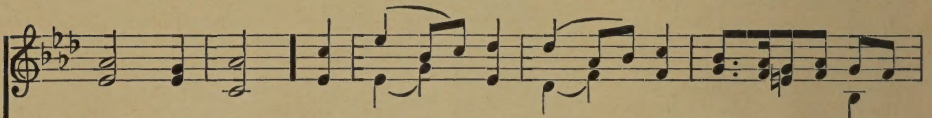
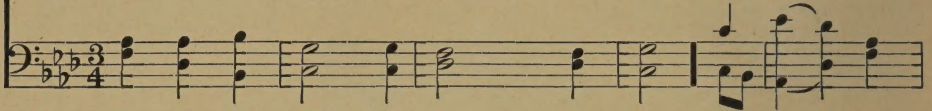
The Christian Life

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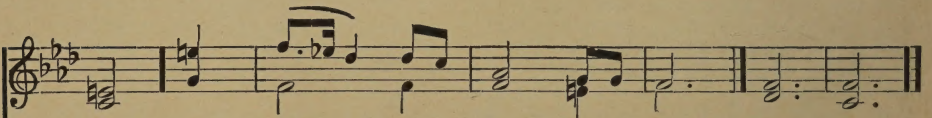
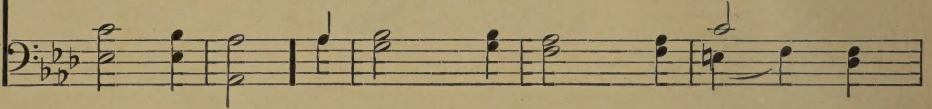
Jeremiah Clark, (c. 1669-1707)
Mean parts by M. M. Bridges



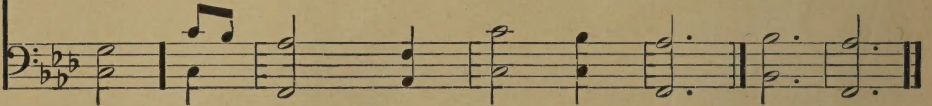
1. He that is down needs fear no fall, He that . . . is



low no pride; He that . . . is hum - - ble ev - - er



shall Have God . . . to be his guide. A - MEN.



2 I am content with what I have,
Little be it or much;
And, Lord, contentment still I crave
Because thou savest such.

3 Fulness to such a burden is
That go on pilgrimage;
Here little, and hereafter bliss,
Is best from age to age.

This quaint hymn by the great allegorist has dropped out of general use. It has been restored in the new AMERICAN HYMNAL FOR CHAPEL SERVICE.

COMMUNITY SINGING

The growth of interest in community singing has been one of the outcomes of the "get together" spirit of the war period when we were confronted with a common danger. Nearly every city and town has now its community chorus.

Perhaps the greatest pioneer in this work is Harry Barnhart, who conducts the community singing in Central Park, New York City. He has been on the Mall every Sunday night during July and August and his work there closed for this season on September fifth, with an attendance of eighteen thousand people—a remarkable gathering for any purpose.

Mr. Barnhart has a fine band of thirty-two pieces and he presents a varied program—band music, singing of old familiar songs, and hymn singing. He says that the latter has been the most popular part of his program this summer.

The final feature of Mr. Barnhart's concert is the martialing of the children in the great audience (hundreds and hundreds of them). They are massed on the band stand and sing the closing number. Many of the youngsters are the children of foreign born citizens, but when they sing AMERICA, THE BEAUTIFUL, there can be no doubt but that this is THEIR country.

(The following poem was inspired by Mr. Barnhart's leadership.)

THE PATRICIAN AND THE SONG LEADER

Jean Nayan

There is a smile of love
And a smile which has a sneer in it.
One is creative.

I have seen both in the space of an
evening.

On a rich man's veranda
Sat a teacher of youth in high places,
Immaculate in the summer's dark blue and
white,

Denouncing gentleness,
Arraigning the cherished ideals of the
race.

Frankly imperial,
Lover of beauty,
Hater of mobs and all defenders of mobs,
Disciple of Macchiavelli, admirer of

Nietsche,
(Of one piece his thought-note that!)
Cold-eyed and full lipped, his scorn over-
flowed.

(Why did it echo of Rome and the
young men

Who, with togas wrapped close
Pointed and contemptuously mur-
mured

As Paul passed their portico, led to
Agrippa,

"Do you see that fool?")

"I should never follow your Christ;
His teaching
A lyric outburst—no more!
To be an apostle of poverty
And the miserable life—not I!
Give me my Nietsche!"

Saul smiled just such a smile,
And so blazed the hate in his eyes
As he heard the tales of the Nazarene,
Blind to light and the secret in his heart
—Until he took the road to Damascus.

Away from the rich man's veranda
To the Park in the city,
To the song leader,
The Titan song leader
In the midst of his thousands,
Pouring out his life
For the love of song
And the spirit of love behind song,
His inspiration drawn from the same
source
As the misunderstood Christ.

Pouring out his life
To bring light to the masses,
The people—the despised people,
Rich, poor, lazy, hard-working,
All kinds—
Equally starved for beauty,
And the cleansing winds of upliftedness.

(To strike off the dead weight of hot
monotonous days,
And lift a multitude to the plane of
singing, heart singing,
Has its ineffable price—
But 'Partake of My Body' was the
word long ago.)

"Sing
Joy to the World!"
The song leader
Smiles into the face of the crowd
With full faith in the heart of the crowd—
—It is that kind of a smile—not to be
imitated—
And they know it, those worn men and
women,
Return it full measure,—
Not the professor's smile,
(Something quite different)
A smile that is contagious,
Selfless, radiant.

Here then are the dynamics of life
 To answer all quests!
 Personality,
 With its torrential, ramifying power,
 And mankind.
 One robust understanding heart
 Roughly flinging out love,
 —And a jolly inspiriting word
 In the nick of the mood!—
 And the thousand-fold heart below
 Responding
 Eagerly, laughingly,
 Flashing the signal together.

I see you smile,
 Teacher of youth in high places,
 Your caustic smile.

I see also the smile of the song leader,
 The smile of the woman
 As she jounces her babe to his rhythm,
 Of the multitude gazing up at his face,
 Melted and happy and freshened with
 courage,
 Immersed in a common sanctuary of
 sound—
 —Even the bluecoat wears a look of being
 washed clean.
 (Do you dare say a policeman does
 not need and love music
 As well as the rest?)

"All the children—come!"
 Up they pop from everywhere,
 Children by the hundreds,
 Fly after this new Pied Piper,
 Like a whirl of leaves in autumn,—
 A boy on crutches in the lead,
 Hurrying as fast as he can,
 Two little tots in red close after,
 Up and down the aisles they go
 Catching up to the white-clad leader
 With his gay, magnetic, inimitable back—

The broad, merry back,
 Just fashioned for children to follow!

(Now we know how it was
 He of the Olden Days
 Carried off the Youth of Hamlin
 Town!)

Hundreds and hundreds of children,
 Marching and singing they go!
 People stand on the benches to see!
 Up and down the aisles
 To the platform
 Singing,
 A choir boy's voice
 Floating out above the others,
 A crest of beauty affirming the hour;
 "America,"
 A hush of silence,
 A bugle's "Good night"
 Like a far benediction
 From across the lake—
 While the littlest mite is
 Held high in the leader's arms,
 High up,
 Symbol of the Future,
 Of New Life.

We leave you,
 Teacher of youth in high places,
 Alone with your Nietzsche,
 Your shut windows and old purples.
 The road to Damascus winds past your
 door.

Out in the Park
 The people are smiling and singing,
 The song leader's shoulders keep time to
 the band,
 The stars overhead twinkle down
 "You're in tune, You're in tune!"

There is a smile of love
 And a smile which has a sneer in it.
 One is creative.

UNCLE SAM'S CHURCH

In the Yosemite National Park, stands a little church with its door always open to Christians of all creeds. That there may be no conflicting services planned, the Government has arranged the following schedule: Roman Catholic up to 8:55 A. M. Protestant, Interdenominational, 9 A.M. to 10:55. Protestant Episcopal, 11 A. M. to noon. Christian Science, 3 to 5 P. M. Vesper Services, as announced.

ARMY AND NAVY MAKE THEIR OWN HYMNAL

A little over a year ago the chaplains of both branches of the Service united in an enthusiastic co-operative plan to make

a hymn and tune book of their own. A questionnaire was submitted and the expedient was adopted of selecting such material as had secured two or three concurrences. A remarkable book was evolved from this plan, and it was edited under the supervision of Chaplains J. E. Yates of the Army and John B. Frazier of the Navy. THE ARMY AND NAVY HYMNAL is now a PART OF THE OFFICIAL EQUIPMENT. The book contains a section of Protestant hymns and tunes, responsive readings and a few orders of worship for special occasions, a Roman Catholic section of hymns, tunes and prayers and a Jewish section of responses and hymns, as well as a secular section of patriotic and popular songs. A band edition has been prepared and also an arrangement for the orchestra.

WITH THE WORKERS

COLONEL JOHN T. AXTON, Chief of Chaplains of the Army, has recently been made a Knight of the Legion of Honor by the President of the French Republic, the cross being presented to him at the French Embassy by Colonel George Dumont, the French Military Attache. The Italian Government also awarded to Colonel Axton the Croce di Guerra in recognition of faithful attention to duty during the World War.

Colonel Axton feels that the honors were extended to him as the representative of the Chaplains Corps, and he is very happy over the recognition of their splendid work during the war.

MAUDE ROYDEN will visit the United States again early in January and will be in this country for several months.



Maude Royden

This is good news to all who came in contact with Miss Royden's joyous and vivid personality when she was last here.

Her new book, WOMEN AT THE CROSSROADS, will be published by THE WOMAN'S PRESS, October first.

Miss Royden's favorite hymn is JERUSALEM, by William Blake, set to music by Sir Hubert Parry. She considers Sir Hubert, who only recently died, the greatest English composer of the present time. He composed the music for Blake's hymn as a contribution to the Woman's Movement. The hymn was sung at Queen's Hall in England, when the winning of the vote was celebrated, Sir Hubert conducting. English women consider this hymn and tune peculiarly their own, and Miss Royden hopes that American women will adopt it.

PROFESSOR AND MRS. H. AUGUSTINE SMITH and their young son remained in Chautauqua until September 10th, when they returned to Boston. Professor Smith will resume his work as head of the department of Fine Arts in the Boston University. He will also during the months of October and November stage some of his big pageants and speak in Toronto, Pittsburgh, Lansing, and Schenectady. At the holiday season he will engineer the Christmas celebration in Kansas City, where five hundred thousand people will be united in carrying out his plans.

Professor Smith is a genius at writing and producing pageants. His LIGHT OF THE WORLD was first given in Tokyo, but it was never more beautifully staged than at the International Sunday School Convention last June in Kansas City. Fifteen thousand people sat in reverent silence during the entire presentation.

At Chautauqua, N. Y., Professor Smith used the beautiful lake as a setting for two water pageants. The performance of the LAKE PAGEANT and the celebration of the VENETIAN NIGHT, which took place under his direction on two successive nights were events never to be forgotten by those who were fortunate enough to experience them. A large platform was floated on the lake and the audience viewed the pageants from the shore.

"Children naturally choose the better things," says MISS MARY A. BEARNS, Assistant Superintendent and Head Social Worker of the Leake and Watts Orphan Asylum, who works with children who have had little previous training.

Miss Bearns gives a great deal of attention to the teaching of church music to the children, and when given a choice, they invariably ask for the fine hymns and tunes.

The object of this BULLETIN is to establish a medium for the exchange of ideas between the people who use our hymn and tune books, our religious dramas and pageants, and ourselves, so that we may better serve the churches and their communities.

If you are interested, let us know and we will put you on our permanent mailing list. The BULLETIN will be published monthly and will be sent out free of charge.

The Century Church Bulletin

DEVOTED TO A DISCUSSION
OF CHURCH MUSIC: DRAMA
IN THE CHURCH: PAGEANTRY



NOVEMBER, 1922

ABOUT HYMN BOOKS

SELF EXPRESSION IN RELIGION THROUGH MUSIC,
PAGEANTRY, VISUALIZATION

THE HIGH OFFICE OF MUSIC

CELEBRATING THANKSGIVING

THE PRESIDENT'S HYMN

ARMY AND NAVY NOTES

RELIGIOUS DRAMA AND PAGEANTRY

THE FOREIGN FIELD

WITH THE WORKERS

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THE LIVING CHURCH

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The Hymnal for American Youth

Edited by H. AUGUSTINE SMITH, A.M.

Director of Fine Arts in Religion, Boston University

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353 FOURTH AVENUE
NEW YORK CITY

SELF EXPRESSION IN RELIGION THROUGH MUSIC, PAGEANTRY, VISUALIZATION

H. Augustine Smith

THE holy church throughout all the world acknowledges Thee the Father of an infinite majesty. This same church throughout all the world and through all ages has sung her doctrine, chanted victories, marched to the music of trumpeters and master players, lifted her banners amid the ecstasies of song.

In the temple service of David and Solomon 3,000 years ago, bands of singers were as one voice and one instrument under the leadership of Asaph, Heman and Jeduthun, men of the clashing cymbals, not the slender baton. Four thousand players there were, the largest orchestra of that day. 288 singers in the temple choir. An entire chapter in First Chronicles is devoted to the organization and personnel of the singers of old Jerusalem.

The church has fought her battles through song. Hymns have more often been the two-edged swords in church controversy than the lament of a solitary bard. Outdoor community singing in Edessa, Mesopotamia, 1600 years ago, saved the day for Christianity by fortifying the Syrian boys and girls against Agnostic teachings couched in song. Professionals through the streets of Constantinople during the fourth century again won the battle for the orthodox faith as against Aryan aggression and cunning.

Beleaguered in his cathedral, his faithful followers picketing doors and windows, Ambrose, bishop of Milan, withstood Aryan soldiery through singing. He wrote hymns and music and trained his faithful watchers to sing at morning, noon and night, mid-night, at death silence before dawn, singing unto watchfulness and action if need be to save the church from evil hands.

Hymns from the battlefield, from the marts of trade, from the tang of the open sea, from the stress of civic and industrial life there have always been, but the church has chosen to sing her mystical raptures, her meditations on the future life rather than the New Jerusalem here and now.

This is the fault of much of the Gospel hymnody; it is either a stock taking of sins or it whisks one away to glory-land vivace. There is no middle ground of growth in Christian character, the rubrics of daily living. When 200 men in a Boston Sunday school sing their heads off about going to Beulah Land and being angels I doubt their Christian honesty. They are little better than a bloodless, unsexed, spineless personnel who ought to be in a sanitarium or out on a life-giving hike. I challenge them to sing what they supposedly live:

I would be true, for there are those who trust me;

I would be pure, for there are those who care;

I would be strong, for there is much to suffer;

I would be brave, for there is much to dare.

(or)

Daily our lives would show

Weakness made strong,

Toilsome and gloomy ways

Brightened with song;

Some deeds of kindness done,

Some souls by patience won,

Dear Lord to Thee.

(or)

These things shall be, a loftier race,

Than e'er the world hath known shall rise,

With flame of freedom in their souls,

And light of knowledge in their eyes.

The next generation of voters, of statesmen, of churchmen, the boys and girls of today, must be nurtured on the service hymnody of our day and the immortal hymns and tunes of all ages. It is necessary to add that the music supervisor of the future should be wise in this field also. He is undoubtedly familiar with the church as the savior of art, of drama, of music through the dark ages, through endless wars, through the migration of races. Luminous the names of Hucbald of Flanders, inventor of harmony, and Guido of Arezzo, father of notation through his strange hymn to John the Baptist, also Franco of Cologne, discoverer and master of different rhythms.

But what about the hymn book? It is a closed book, a dry, uninteresting volume, broken backed, out at the knees, disheveled, the prop for broken windows, the brickbat for boyish distemper.

Pray read the hymn book as an anthology of English literature, a history of the Christian Church and great world movements, an autobiography of men and women from every walk of life, a blue book of famous statesmen, scientists, historians, poets, musicians, a running description of God's out-of-doors, a book of golden deeds for boys and girls, a classic in comparative religions for the academic mind.

The community sing will never be a success religiously until we come to understand how dogma is burned away in the hymnic refining pot. All denominations and all faiths have been meeting in the hymnal for hundreds of years, worshiping as one family of God, singing one song without denominational tags. To prove the case

let me cite ten hymns of ten different denominations and faiths: "Abide With Me, Fast Falls the Eventide," "Love Divine, All Love Excelling," "A Mighty Fortress Is Our God," "There's a Wideness in God's Mercy," "O Master, Let me Walk With Thee," "Dear Lord and Father of Mankind," "Nearer My God to Thee," "O the Clanging Bells of Time," "There Were Ninety and Nine" and "Blest Be the Tie that Binds."

Hymns are universal, dogmas fall away, the teaching function is minimized, the emotional and devotional appeals raised to nth power. Your Protestant singing society works on the Roman Catholic Mass or the Stabat Mater of Bach, Rossini, Verdi or Dvorak, without a thought of theology. Church art appropriates the weeping mother at the cross or the crucifix for mural decoration or stained glass window without theological tremors. The Jew accepts certain Christian hymns and considerable Christian art. The Scotch Presbyterian sings the Roman Catholic hymn, "Faith of Our Fathers," without asking any questions, while the Roman Catholic takes over from the Methodist song book Wesley's "Jesus, Lover of My Soul." No. 208 in the Christian Science Hymnal is "He leadeth Me, O Blessed Thought," taken from the Baptists without the change of a single syllable, while the Quaker accepts at equal value Friend Whittier's "Immortal Love Forever Full" and the Anglican high church processional, "Onward Christian Soldiers, With the Cross (crucifix) of Jesus Going on Before." Unitarians sing Trinitarian hymns with reservations, while two Unitarian hymns, "In the Cross of Christ I Glory" and "Nearer My God to Thee," are universally loved and used by Trinitarians.

Not only is the hymn book an accurate and vivid history of the Christian church, it is also a record of world movements, of industrial betterment, of better housing conditions, of the rights of childhood and the building of the city beautiful.

Ebenezer Elliot was fighting democracy's battle back in 1846 when he wrote against the corn laws of England this hymn:

When wilt Thou save the people?
O God of mercy, when?
Not kings and lords, but nations.
Not thrones and crowns, but men.
Flowers of Thy heart, O God, are they,
Let them not pass, like weeds, away,
Their heritage a sunless day.
God save the people.

When Secretary of State John Hay penned the following lines he, too, was fighting for justice and human rights, in far off China, in the land of the free:

Not in dumb resignation
We lift our hands on high;

When tyrant feet are trampling
Upon the common weal,
Thou dost not bid us bend and writhe
Beneath the iron heel;
In Thy name we assert our right
By sword or tongue or pen.
And e'en the headsman's ax may flash
Thy message unto men.

"America the Beautiful" is a prophetess' vision of what America is to be, pray God, a soul confirmed in self-control, liberty within the law, good crowned with brotherhood from sea to shining sea. The fourth stanza, growing out of the World's Fair, Chicago, 1893, with its alabaster buildings, its jeweled domes, its shimmering waters, depicts the City Beautiful, St. Joseph, Chicago, New York, Boston, clean, wholesome, beautiful for boys and girls to play therein, safe for girls and young women because chivalric virtues grip men and boys, swept clean of girls and women who walk the streets without reserve and without modesty.

O beautiful for patriot dream
That sees beyond the years,
Thine alabaster cities gleam
Undimmed by human tears.

God's out of doors is pictured in the hymn book. Hymnody caught the spirit of the Renaissance in literature, poetry, art, music in the early nineteenth century. The beauties of Wordsworth, Shelley, Keats, Kingsley inspired hymn writers to write of nature, of God's loving care, and to do it all with wonderful skill. Note Heber's hymns, his descriptive cunning, his adjectives—Greenland's icy mountains, India's coral strand, Africa's sunny fountains, golden sand, palmy plain, sea of glory. So also wrote his contemporaries, Montgomery, Keble, Newman, Moore. Nature is charmingly done in text, tune and color in the hymns of the last century.

I love Thy rocks and rills,
Thy woods and templed hills.

Purple mountain majesties
Above the fruited plain.

Wait and worship while the night
Sets her evening lamps alight
Through all the sky.

O'er earth's green fields
And ocean's wave-beat shore.

Shadows of the evening
Steal across the sky.

Above Thy deep and dreamless sleep
The silent stars go by.

The hand that shaped the rose hath
wrought

The crystal of the snow;
Hath sent the hoary frost of heaven,
The flowing waters sealed,
And laid a silent loveliness
On hill and wood and field.

The hymn book is the blue book of famous men and women. Kings, presidents, statesmen, scientists, engineers, architects, physicians, poets, essayists, musician, artist, troubadour, soldier, sailor, invalid, blind—are one community within the covers of a hymnal. Here are Milton, Dryden, Addison, also Tennyson, Bryant, Emerson, Longfellow, Holmes, and Whit-tier. Enriching the hymn book are excerpts from Beethoven's symphonies, Mozart's and Haydn's oratorios and masses, Weber's operas, Mendelssohn's and Schumann's piano pieces, Schubert's songs, and the Anglican organists with their churchly tunes.

John Bowring, minister to China, financial expert representing England in the Far East, master of many languages, member of learned societies in England and on the continent, knighted by the crown for distinguished service, wrote:

In the cross of Christ I glory
Towering o'er the wrecks of time.

Rossiter Raymond, mining engineer, Fellow of the Royal Society of French Engineers, counselor of the Supreme Court of New York State, wrote for the Sunday School children of Brooklyn:

Far out on the desolate billow
The sailor sails the sea.

John Newton, sailor, deserter, slave on African plantations, profligate, adventurer on land and sea, comes back eventually from prodigal land toward the evening of his life, settled down to parish life, and writes his autobiography in two hundred hymns.

In spite of the wonder stories, biographical touches, charming poetry, musical beauties, and devotional warmth of the accredited hymns of the church universal, 18,000,000 Sunday School scholars in America have been brought up pretty largely on Brother Z.'s jazz, T. and M.'s soft soap Bible paraphrases.

But a new day has dawned, and it is getting to be high noon. A good hymnal selling up to the 100,000 mark within eighteen months; state, national and world conventions demanding master programs in worship, music, pageantry, and visualization; students electing this field for academic endeavor and working toward their bachelor's and master's degrees in the arts; blue prints and architect's plans calling for full equipment, light, housing—all attest that the church school of the future is to be a true worshiping, singing body of youth guided by trained leadership both on Sunday and in week-day schools of religion. We may as well recognize the fact right here and now that American

children receive practically no religious or moral training except the half hour a week "sandwiched in between a delayed preaching service and an American Sunday dinner." 30 minutes out of 10,000 minutes a week for spiritual nurture in an age of gross materialism. Education and religion must be the inheritance of childhood, else we will be pagan within another generation.

But let us turn again to the churches of vision. Many of them throughout this broad land function 365 days of each year, ministering if need be to the whole life of man, woman and child. They are looking for four experts to carry on their work—the minister in chief, the director of religious education, the director of physical and social activities and summer camps, and the director of music, including the quartet, the choirs, the orchestra and congregational singing in church and Sunday School. Some churches are already moving into the week days and attracting children after school hours for classes in religion. In greater Boston we have just concluded a series of thirty-six lessons in religious music, pageantry and art among the high school students of Malden—a part of the curriculum in the high school of religion, meeting two hours every week. Here are some of the subjects discussed:

The music of the Bible and Jewish festivals.

The singing army of martyrs.

Hymn singing and great religious and political movements.

The dramatic moments in the worship of the different churches.

Raphael, Angelo, Da Vinci and their art.

The marching songs of the church—pilgrimages, processions, crusades.

Famous men and women of the hymn book.

Hymns from behind prison bars.

Famous ecclesiastical structures—Byzantine, Romanesque, Gothic, Colonial.

Some famous singing congregations of history.

Some famous choirs the world over.

The significance of color, lighting and costume in pageant and art picture.

The pipe organ—its construction and tone colors.

Alterations in hymns and strange first forms.

Two hymns that have changed the courses of two empires.

The power of music to tell its own story.

The longest hymn (2998 lines), the shortest (81 words).

How to listen to music.

But the church, ere she launches her week-day program of religious instruction, would do well to strengthen her Sunday program and policies. She must repent of

her sins and start anew. For instance, she must stop going into the open market and buying a soloist or a quartet at so much per year, calling this her music program. One thousand five hundred dollars a year for a solo quartet and not a dollar for a tuned-up piano and a pianist who can play in sharp keys. Not a dollar for adequate hymnals, for choir music and vestments, for leadership at once masterly and sympathetic. The average church music committee functions but one hour a year, viz., when it engages or re-engages a quartet. At other times the committee, together with the congregation, complacently sit back in their cushioned pews to see how the hirelings work. The matinee atmosphere is supreme, so also the high note of the soprano, the seraphic vibrato of the tenore tincani, the alto's Easter bonnet, and the elephantine carenza of the bass into subprofundum—a godless quartet singing heathenish music in an unknown tongue. The congregation meanwhile loses all power of self-expression. It is lifeless, atrophied, palsied. Its children are in the streets or at home, going to seed as far as church music is concerned.

THE HIGH OFFICE OF MUSIC

FROM the General Convention of the Protestant Episcopal Church, recently held in Portland, comes an earnest plea for the maintenance of standards of music commensurate with the liturgy and high office of music. **THE HIGH OFFICE OF MUSIC!** How refreshing to hear that phrase used in connection with church worship, for in too many churches music has had no office at all, apparently. It has been used as something to relieve cramped muscles. "Let us stand and sing verses one, three, four and six of any old hymn from any old book."

The report on Church Music presented to the General Convention recommends among other suggested improvements, that facilities for musical education be provided for the clergy through the systematic instruction of all candidates for the ministry in the theological schools, and that organists receive authoritative special instruction in conservatory and college musical departments and through diocesan conferences. The report specifically recommends that congregational singing be developed, and stresses the importance of training the young to good taste in church music through proper attention to music in Sunday and Church Schools. The obvious fact that this training has been neglected is noted and the consequent deterioration in the music of the Church is deplored.

LET US MAKE OUR THANKSGIVING CELEBRATION BEAUTIFUL

Martha Candler

THE church that has begun to realize the rich potentialities of drama and pageantry as well as of art and music in intensifying her spiritual appeal will welcome Thanksgiving day as an opportunity for bringing people together in celebration. The impulse to consecrate to the Giver with joy and song the first fruits of a plenteous season has existed since the day of Moses. Thanksgiving is replete with rich traditions among many peoples; and that this, our one national religious holiday by government proclamation, should be observed in a festival service participated in by old and young, in the church proper or in the church hall is certainly better than that the day should be spent in mere feasting and family reunions.

Ears of corn and pumpkins, white and purple grapes, autumn leaves, flowers and evergreens may be used to transform the church or hall as completely as the hop flowers, geraniums and sheaves of wheat transformed the simple little parish churches of old England at Harvest Time when each farmer gave his choicest sheaf and each woman brought her burden of flowers. Vegetables, decoratively arranged and even Thanksgiving baskets, flower-trimmed, may be used in the decorative scheme, and all of these things dispensed later by a special committee, as the thank offering of the members.

The simplest series of tableaux interspersed with music may make up the Thanksgiving program, several one act plays may be given, or a full evening's dramatic presentation. In Sacramento, California, last November, the initiation of annual Thanksgiving song festivals where people were asked merely to come together and sing the songs appropriate to the day filled a great armory and proved the eagerness of people for such **get togethers**. Almost any group, anywhere may add the dramatic element to its celebration whether it be in the simple series of tableaux interspersing the musical numbers, little dramas from the Bible, or a pageant of the season. Scenes from the lives of the Pilgrims, including the first Thanksgiving, may be appropriately accompanied by Mrs. Herman's "Landing of the Pilgrims" which has been set to music (Ditson, 6 cents a sheet). The Perry pictures furnish adequate guidance in staging such tableaux. Martin Luther's majestic hymn, "A Mighty Fortress is Our God," is an appropriate accompaniment to Pilgrim numbers, and Charles Hanson Towne's "Song of

Thanksgiving" (Ditson) provides a beautiful solo number for the program.

No more appropriate feature could be added to the celebration than a dramatization of the book of Ruth, especially if the touching beauty of its immortal lines is augmented by such music as Gounod's "Entreat me not to leave thee," Barnby's "Sing to the Lord of the harvest," and the Bridal Chorus, from "Rebekah." Instructions for the production of the story in dramatic form may be found in almost any of the books on Bible dramatization which are now available. On the same program "A Little Pilgrim's Progress," might find place. This little morality play will be found in C. D. MacKay's "House of the Heart and Other Plays for Children" in almost any library. It is simple to produce, and interesting. The Little Pilgrim at Dame Decision's Inn meets such good and evil characters as False Pride, Honesty and Steadfastness.

For a large group of young people, or old and young, Rosamond Kimball's "Coming of the Mayflower" may be presented so as to form a full evening's program in the church hall. It has been so produced in the church body proper in a number of places, though it is not a strictly religious service. The pageant is in six episodes, and at least 70 people are re-

quired. There are opportunities for the introduction of mass singing, and for the use of any number of appropriate musical numbers. This pageant may be put on with only a few rehearsals, and is very effective. It may be ordered from the Abingdon Press in any large city.

A devout religious service, without particular Thanksgiving significance, but in keeping with the spirit of the day, is Percy MacKaye's "The Pilgrim and the Book" which has been produced many, many times all over the country. This is a drama of faith triumphant in the human soul. It runs fully one hour and a quarter, and may appropriately take the place of the Thanksgiving sermon. It has 13 active parts, and uses unlimited numbers of people in singing groups representing the Law, the Psalms, the Prophets, Shepherds. It also affords ample opportunity for congregational participation in the music which carries the action forward. (Bible House, 25 cents).

A little searching, a little arranging, a little organizing will provide programs of appropriate music and visual beauty which will send people away with the matchless words of the Doxology still on their lips, and in their hearts the true Thanksgiving spirit.

RARE COLLECTION OF HISTORIC COSTUMES MAY BE SEEN IN WASHINGTON MUSEUM

A most invaluable asset to the development of an authentic Biblical drama such as is claiming the interest of churches all over the country, is the rare collection of historic costumes of the Holy Land in the possession of the United States Government.

This collection, in the Washington Museum, is one of the rarest if not the rarest of its kind in existence. It is largely made up of costumes which have come down through the centuries. It is valued at more than \$50,000 and is in charge of Nanette B. Paul, custodian.

A New Book

The Drama in Religious Service

By MARTHA CANDLER

A practical book covering the field of religious drama, richly illustrated.

Price, \$3.00 postpaid

Adoration and Worship

Words and music written in response to President Lincoln's Proclamation of the first National Thanksgiving Day, 1863

THE PRESIDENT'S HYMN II II II II With Refrain

William A. Muhlenberg

I. Give thanks, all ye peo - ple, give thanks to the Lord,

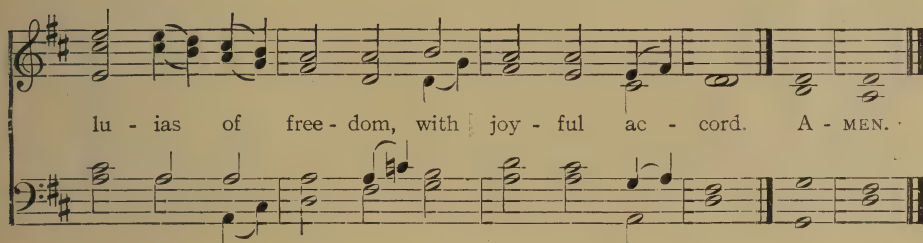
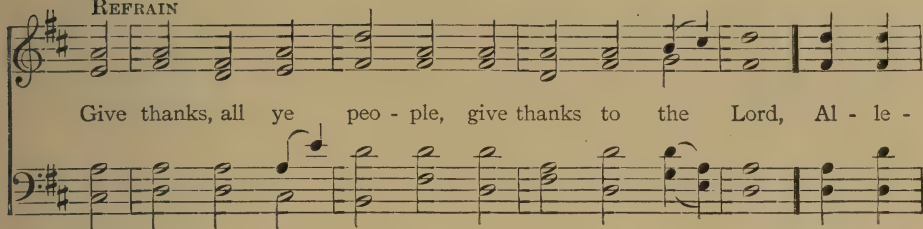
Al - le - lu - ias of free - dom, with joy - ful ac - cord;

Let the east and the west, north and south roll a - long,

Sea, moun - tain and prai - rie, one thanks - giv - ing song.

The Providence of God

REFRAIN



- 2 For the sunshine and rainfall, enriching again
Our acres in myriads, with treasures of grain;
For the earth still unloading her manifold wealth,
For the skies beaming vigor, the winds breathing health:
Give thanks, etc.
- 3 For the nation's wide table, o'erflowingly spread,
Where the many have feasted, and all have been fed,
With no bondage their God-given rights to enthrall,
But liberty guarded by justice for all:
Give thanks, etc.
- 4 In the realms of the anvil, the loom, and the plow,
Whose the mines and the fields to Him gratefully bow:
His the flocks and the herds, sing ye hill-sides, and vales;
On His ocean domains chant His name with the gales.
Give thanks, etc.
- 5 Of commerce and traffic, ye princes, behold
Your riches from Him, Whose the silver and gold,
Happier children of labor, true lords of the soil,
Bless the great Master-Workman Who blesseth your toil.
Give thanks, etc.
- 6 In the Churches of Jesus, ye worshipping throngs,
Solemn litanies mingle with jubilant songs;
The Ruler of nations beseeching to spare,
And the nation still keep the elect of His care.
Give thanks, etc. Amen.

TO THE CHAPLAINS OF THE ARMY AND THE NAVY DO NOT OVERLOOK THE FACT THAT "THE ARMY AND NAVY HYMNAL" MADE BY YOU FOR YOUR WORK MAY BE HAD UPON REQUISITION

A STANDARD HYMNOLOGY FOR ARMY AND NAVY

A DISTINCT advantage is to be gained from the use of the same hymnal throughout the army. The great majority of soldiers have not sufficient musical knowledge to enable them to read music. Consequently soldiers invariably prefer to sing either the old familiar hymns learned in childhood or those that have been learned by ear from constant hearing. One of the handicaps to mass singing of hymns during the war was the lack of a uniform standard collection written in correct pitch for men's voices. There were hurried attempts made at the time to do this but these collections were not sufficiently varied for the need and omitted many of the standard old pieces so well known by men of practically all creeds. Both in spontaneity on the part of the audiences and in the development of a high standard of hymnology acquaintance, much is to be gained by having men throughout the army, in mobilization centers or training camps or joint exercises of army and navy, on transports or battleships, hold in their hands and sing from the same hymn book.

The orchestration and band arrangement of the "Army and Navy Hymnal" adds another attractive feature to this valuable book. The inspiration to mass singing from properly keyed and properly rendered accompaniment by orchestra or band is immeasurable.

JOHN T. AXTON,
Colonel, U. S. Army,
Chief of Chaplains.

THE NEW "ARMY AND NAVY HYMNAL"

THE new "Army and Navy Hymnal" has been received by both the Army and the Navy with an enthusiasm that is delightful.

CAPTAIN E. W. SCOTT, who is the Chief of Chaplains, U. S. Navy, congratulates the chaplains in the Army and Navy in having, for their use, so fine a hymnal. He says:

"It greatly exceeds my highest expectations and I feel sure it will meet with instant favor on the part of our chaplains and those participating in our religious services. . . We are deeply indebted to all who have had a part in making the venture such a success."

LIEUTENANT-COLONEL R. I. REESE, CHIEF OF EDUCATION AND RECREATION, told us what we wanted most to hear: that the book not only would be a distinct aid to the chaplains in the conduct of religious services but that it would fill a real need in the life of the soldier.

CAPTAIN WILLIAM H. FOWLE looked through the book, hunting for his favorites and, happily, found them. Moreover, he writes:

"A more or less careful examination failed to disclose a single selection that I was not satisfied to see there."

CHAPLAIN JOHN A. RANDOLPH writes from Atlanta, Georgia, that he has received a copy and that he is proud of it. We are proud of it, too. We are glad that he finds it a "beauty in workmanship" and "decidedly the best collection of hymns for the use of chaplains" that he has seen anywhere.

From Cuba comes word from CHAPLAIN THOMAS B. THOMPSON that, to his mind, it is "a most commendable book," and that it will fill a long-felt need. He finds it a splendid idea to combine the Army and the Navy and thus to "tie up the two great branches of the service."

There are a number of other letters, from all of which we should like to quote, but there is one statement we can't resist repeating. CHAPLAIN F. L. ALBERT, RESERVE DESTROYER DIVISIONS, SAN DIEGO, CALIFORNIA, after having expressed the pleasure which the selection of the hymns and the binding gave him, adds: "The book stands usage well."

That is the final test, of course.

A hymn-book, like the door of a church, is a thing to be opened and closed. Its existence is justified only by its constant use.

**A SUGGESTION
REQUISITION
THE
ARMY & NAVY HYMNAL
TO-DAY
and install it on
Thanksgiving Day**

RELIGIOUS DRAMA AND PAGEANTRY



This picture shows you part of the audience of eighteen thousand who sat in reverent silence while *The Light of the World* was presented at the great Convention of The International Sunday School Association in Kansas City. It can be given with as fine effect in a small church. The costuming and staging are so simple that no unusual talent is required.

The price of *THE LIGHT OF THE WORLD* is 15 cents, postpaid

DRAMA IN PLACE OF SERMON

A DRAMATIC presentation depicting some phase of Biblical history, to take the place of the regular Sunday night sermon, is an innovation of the Rev. Roy L. Smith, pastor of Simpson Methodist Episcopal Church, Minneapolis.

"Unheard of," "Impossible," "Ridiculous," "It will not work." These were some of the comments made by fellow ministers when the Rev. Mr. Smith announced his plan to give his congregation a little of real drama occasionally in lieu of the regular sermon. But it did work and, according to indications, worked very well. The interest increased from the beginning of the presentation to the last word uttered, and it is expected that the attendance will be increased by the new method.

The first attempt was a dramatic presentation from the closing days of St. Paul, when the Christian missionary was imprisoned in a Roman house and attended by Luke, his physician and writer of the Third Gospel.

The presentation was prepared by the Rev. Mr. Smith and the Rev. W. C. Sainsbury, pastor of Trinity Methodist Church of St. Paul. The dialogue dealt with the history and future of the Christian Church. Mr. Smith carried out the part of Luke and the other minister that of St. Paul. Two members of the congregation acted as Roman guards.

The characters rehearsed their parts well, and the presentation was carried out almost in professional style. The pulpit was removed from the platform and curtains stretched to make a scene resembling the interior of a Roman house. Footlights and an overhead light helped to make the scene real.

"I believe that this is an effective way of preaching," Mr. Smith said. "We know that a thing presented in dramatic form is appealing and impressive. The services had a profound effect on the congregation."

UNDER THE AUSPICES OF THE SOCIAL SERVICE LEAGUE OF ST. LUKE'S PARISH, EVANSTON, ILL., there was presented recently a mystery play, written by the Rev. Irwin St. John Tucker, entitled *SANGREAL*. As the title indicates, the play is founded on the quest of the Holy Grail. As given in the auditorium of the new parish house at St. Luke's, the staging and costuming were remarkably fine and the lighting effects were excellent. The auditorium was crowded to capacity on the two occasions when the play was given.

THE GREATER FEDERATION OF BOSTON CHURCHES united in May in the giving of the five-act drama, *JEREMIAH*, written by Eleanor Wood Whitman. The National Theater, with a seating capacity of nearly three thousand people, was not too large for the audience that came to see the presentation of this impressive drama.

FROM THE FOREIGN FIELD

THE DAILY VACATION BIBLE SCHOOL IN CHINA

Robert G. Boville

DURING the present season there were over seven hundred and eighty Vacation Bible Schools held in China with a teaching force of approximately three thousand native Chinese Christian students. One half the cost of these schools was subscribed and paid in by the Chinese themselves and the other half was supplied from the International Association in New York.

In the province of Shantung the six hundred students employed gave absolutely volunteer service and the leadership and superintendence was carried out by a young Chinese teacher in the Shantung Christian University, who has decided to give his life to this kind of work.

There were forty-six schools held in Peking, fifty in Shanghai, twenty-five in Hankow, fifty in Canton, and one hundred in the province of Chekiang.

In some cases the students are so self-reliant that they decline to receive any help in carrying on the work, giving not only their service, but raising at the same time all of the overhead money necessary for school equipment. Often the children have made missionary contributions in these schools and sent money over to America to help poor children here.

WITH the best of intentions, and though giving the promptest of service, we find that doing business with the other side of the globe is a matter of time.

We received a letter fully a year ago with the unpronounceable heading: "Yuih Dzae Academy." It was from Shanghai, China, and was written on behalf of the Union Church Hymn-Book Committee, which wished us to send sample copies of our hymn-books.

The members of the committee were open-minded on the subject of content in general, but would not consider the type of book "containing a large proportion of religious ragtime." "That," they wrote, "will not meet our needs."

Samples were sent, THE CENTURY HYMNAL decided upon, and a shipment made. Late last month we got this satisfactory acknowledgment:

Yuih Dzae Academy

Office of the Principal

Shaohing, Chekiang, China

The Mokanshan community is enthusiastic about our purchase of a hymnal of such excellence; the books will doubtless be a source of much joy and inspiration for a number of years.

David Gustafson

Chairman Mokanshan Hymn
Book Committee

Mokanshan Union Church

We have had a long and most interesting correspondence with Miss Kate J. Hansen of the Miyagi Girls' School in Sendai, Japan, relative to an order of hymn-books. Here is a striking paragraph in one of her letters written when the HYMNAL FOR AMERICAN YOUTH was under discussion:

"The Japanese teachers in our school, on our American holidays, sometimes take occasion at chapel service to remind the students of the ties which exist between them and the American friends of the school, and sometimes ask to have the American national hymn sung. Otherwise we never use it. Like other Mission Schools, our aim is not to Americanize but to Christianize."

In an earlier letter she had written: "The title: HYMNAL FOR AMERICAN YOUTH makes it doubtful whether we can use the book here in Japan. One of the most persistent arguments of the opponents of Christianity in Japan is that Christianity is a 'foreign religion,' a 'European religion' or an 'American religion' and that, therefore, no loyal or patriotic Japanese ought ever to become a Christian."

As one holds in one's hand a hymn-book, a simple means for devotional expression, one little guesses that the volume may innocently touch upon deep antagonisms.

In the end, THE CENTURY HYMNAL was decided upon, and a large shipment of the books has been made. We are hoping and believing that they will touch only the springs of beauty and of love.

WITH THE WORKERS



THE YOUNG HYMNOLOGIST

H. Augustine Smith, Jr.

A TENNESSEE MOUNTAIN STORY

By K. E. ANNIS

It was a dreary day on the mountain—one of those days for which old Lookout is famous. Not fog, but dense cloud, enveloped us, and even the pine trees near the house could not be seen.

I had sent for a copy of a new hymnal and I knew I ought to go out in all the cloud and rain and see if it had come. But what good would it do? This wasn't by any means my first sample copy. For two years I had been on a still hunt for a hymnal for my young folks. I found plenty of jazz, but so far no sign of a book containing only good hymns.

I finally went to the post-office and my book had come. I opened the package and gave a quick glance. What a bright, refined, and cheery book it seemed to be!

I put a big log on the fire in the old fire-place and settled down to forget the fog and rain. I spent a long time studying. In less than five minutes I knew that I had found my treasure. Here, at last, was a **young peoples' book**, full of life, full of beauty, full of God, and yet full of only the best hymns.

I wrote a letter of gratitude to the publishers.

That was the beginning and three years ago. Perhaps you think it was all fun, but

the nights I lay awake, fearing the little book would fail!

It started its course in our Christian Endeavor Society and it has never left there except to go to one other place—our public schools. But it has strengthened and helped our church singing, and our young people have learned to sing from the church hymnal just as easily as from our own. In fact this book leads you to the greater hymns.

Three years ago we were singing cheap music and only the most familiar hymns. Now we sing fine hymns and sing them with great expression.

At first we had to overcome opposition. The books had an unfamiliar look and the words and tunes seemed too hard. So we chose a good leader and also formed a little orchestra (violin, organ, piano, flute and clarinet). Our leader drilled us and drilled us until we had learned to sing more slowly, more distinctly, and particularly to hold our last notes in each line, and finally, to sing the "Amen." We used to work an hour or two each week and after a year we knew one hundred and sixty of those hymns! Not only that, but our pastor, who was very proud of us (and especially of our hymns) and who encouraged us in every possible way, used to let us have entire charge of the

music in the preaching services which he gave once a month at night.

Now I wish every one who reads this could come to Chattanooga just to hear us sing "The Spacious Firmament on High," "In the Hour of Trial," "Beneath the Cross of Jesus," "Miles Lane," "Lead on, O King Eternal," "Christian, Dost Thou See Them?," "Dear Lord and Father of Mankind," and many, many others just as fine.

All good things have a way of growing, slowly perhaps, but steadily. And so our book found its way into our public school and at our final exercises last year I had the joy of hearing every child from the the third to the eighth grade sing, without any book, "The Spacious Firmament on High."

I go up on Wednesday morning from 8:30 to 9:30 and such a royal welcome as I have! Even the colored janitor grins from ear to ear. Everybody seems so grateful—mothers, teachers, and children.

We learned, in school, last year forty-six hymns. This, by the way is no ordinary school. It is considered the finest graded school in Tennessee. We have two buildings, well equipped, with a good supply of the luxuries—pianos, victrolas, stereopticons. Our very remarkable principal, Miss King, has wonderful control. The whole day seems religious, for every morning, for one half hour, way up in the clouds and the tree tops, with windows looking out on the valley below, these children are with God, studying His Word. Once a week they substitute the songs, and I am happy to tell you that they regard this as the "treasure hour" of the week.

Now, as you read this, do not give me any credit for it all. Had we not been fortunate in our choice of pastors this might never have happened. Had we not had such a principal in our school, I know our book could never have gone there. However, what we did any one can do. When the results are so far-reaching it surely pays to make the effort.

Not only are our children learning the great hymns, but they are growing more reverent, and in a most natural and even childlike, trustful way they are finding God!

And already two of our members are to study the pipe organ—something they would never have even thought of three years ago.

If my church didn't have more than seventy-five cents in the treasury, I would send by the next mail and buy a copy of the HYMNAL FOR AMERICAN YOUTH and start to grow!

FROM TEXAS

FROM a small town in the state of Texas, called Pierce—so small as to be hardly a town at all—Mrs. A. P. Borden sends us a picture of a Mission Sunday School which might almost be in a foreign land. Four fifths of the children who gather together in the simple building are little Bohemians. Many of them walk for miles in the broiling sun over prairie roads rather than miss the meetings. Others arrive in Ford cars. These cars are old and battered, but when the services are over they are packed full of young friends and neighbors who have come on foot. Small wonder, with such a spirit of fellowship, that out of an enrollment of fifty-five, an attendance of fifty or more may be counted upon.

To all the members of the Sunday School who have any sort of musical instrument a song-book has been given, that they may learn the songs by heart. Mrs. Borden's hope is that the Mission will some day have enough song-books so every child may have one of its own to carry with its Bible in a bag, as the Koreans do.

She writes: "All the children who can read now have Bibles. They bring them every Sunday, and we sing the Bible Song that is in the Pocket Testament.

"Just now I am working on a Rally Day program—with the Bible as the central idea. But all the country children are busy picking cotton, and I cannot get them to practice during the week. Later, however, they will learn six songs, and we will have the Rainbow Chorus, with its appealing music and its dignity, which I so enjoyed at the Kansas City Convention.

THE REVEREND WILLIAM H. DYAS, Pastor of the Grace Baptist Church of Somerville, Mass., is proud of the music of his Sunday School. He has an adult chorus, a boys' chorus, and a brass band of about thirty-five boys and men. We are sure that it has to be a very interesting ball-game that will take the men and boys away from this Sunday School.

It is the busiest man who may be counted upon to do one more thing. And so DR. HARRY EMERSON FOSDICK has agreed to give the Lyman Beecher lectures at Yale University this year. Dr. Fosdick long ago solved the problem of the empty pew in his church by filling his pulpit. If you doubt this statement try to get a seat in the First Presbyterian Church, New York City, any Sunday morning at one minute past eleven o'clock.

THE FIRST THANKSGIVING CELEBRATION (Plymouth, Dec. 11, 1621)

Our corn did prove well; and, God be praised, we had a good increase of Indian corn. Our harvest being gotten in, our Governor sent four men on fowling, that so we might, after a special manner rejoice together after we had gathered the fruit of our labors. Many of the Indians came amongst us, and among the rest their greatest king, Massasoit, with some ninety men whom for three days we entertained or feasted.

Edward Winslow.

FIRST THANKSGIVING PROCLAMATION

It is ordered y^t ye 11th day of June throughout this jurisdiction shall be sett apart for a day of Thanksgiving to Almighty God for His great and victorious mercies to our deare native countrye for y^e comfortable and seasonable supplying vs wth moderate showers and His mercy in wth drawing His afflicting hand from vs.

What sought they thus afar?
Bright jewels of the mine?
The wealth of seas, the sports of war?
They sought a faith's pure shrine.

Hymn ('America.' First stanza only)

THANKSGIVING FOR THE ABUNDANT HARVEST

LEADER: Lord, Thou hast been favorable unto Thy Land.
The earth is full of the goodness of the Lord.

ASSEMBLY: Thou visitest the earth and waterest it,
Thou greatly enrichest it with the river of God, which is full of
water;
Thou preparest them corn, when thou hast so provided for it.

LEADER: Thou waterest the ridges thereof abundantly,
Thou settlest the furrows thereof;
Thou makest it soft with showers,
Thou blessest the springing thereof.

ASSEMBLY: Thou crownest the year with Thy goodness,
And the little hills rejoice on every side.
The pastures are clothed with flocks;
The valleys also are covered over with corn;
They shout for joy, they also sing.

ALL: A BLESSING FOR THE LOAF

Back of the loaf is the snowy flour,
And back of the flour, the mill;
And back of the mill is the wheat and the shower,
And the sun, and the Father's will. Maltbie Babcock.

AUTUMN

A haze on the fair horizon,
The infinite tender sky,
The ripe, rich tints of the cornfields,
And wild geese sailing high,—
And all over upland and lowland
The charm of the golden-rod,
Some of us call it autumn
And others call it God.

Carruth

FROM THE HYMNAL FOR AMERICAN YOUTH

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The object of this BULLETIN is to establish a medium for the exchange of ideas between the people who use our hymn and tune books, our religious dramas and pageants, and ourselves, so that we may better serve the churches and their communities. We welcome suggestions and information regarding the work you are doing.

(The C.H.
Century Church
Bulletin /

* 4046.357

DEVOTED TO A DISCUSSION
OF CHURCH MUSIC: DRAMA
IN THE CHURCH: PAGEANTRY



DECEMBER, 1922

CONSTRUCTIVE WORK IN RELIGIOUS EDUCATION

By Walter S. Athearn

THE FINE ARTS IN THE SERVICE OF RELIGION

CHRISTMAS OF A HUNDRED YEARS AGO

THE TREE OF LIGHT

THE COMMUNITY CHRISTMAS TREE By Martha Candler

BREAK FORTH, O BEAUTEOUS HEAV'NLY LIGHT

Bach Chorale

CHRISTMAS AT THE ARMY POST, FORT LEAVENWORTH

BIBLICAL PICTURES

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CONSTRUCTIVE WORK IN RELIGIOUS EDUCATION

Walter S. Athearn, Dean of Boston University
School of Religious Education and Social Service

SPACE permits me to discuss very briefly a few of the forward steps which Christian educators should take.

1. *Endow Research in Religious Education.* A great movement like religious education can not afford to make mistakes. It should be sure of its facts. Great research laboratories should be richly endowed to foster investigation in this field.

Medicine, sociology, industry, all have their great laboratory experiment stations. I know of no college or university in North America which has even begun to endow research in religious education. Doctors, bankers, business men cannot afford to base their methods on guesses or mere sentiment. They must have the facts. Religious education will make little progress until it bases its processes on accurate and full data.

2. *Redeem the Church College.* The next step is to redeem the church college. Mark you, I say, *redeem* the church college. Church colleges are now, with exceptions, of course, indistinguishable, in program and ideals, from the public schools and they are practically dominated by the interests that control the public school system. We must turn them back to the service of the church. Church colleges do thirteen times as much for the training of public school teachers as they do for the training of religious teachers. Moreover, our church colleges have failed to recognize that they have a distinct contribution to make to the church. The department of philosophy in a Christian college should give to all students a philosophical interpretation of the ideals of the Christian religion, so that whatever philosophies may evolve out of the sciences taught in that college, they will all be seen in the light of the philosophy of Christianity.

Why do we have a social unrest now? Why was it necessary to create social service departments in denominational boards? Because the denominational colleges have not recognized that their contribution was to give to the leaders of this country through their sociology departments the social program of Jesus Christ.

Denominational colleges have failed as teachers of Biblical history and literature, and the nature and structure of religion, but their most lamentable failures have been in their departments of philosophy and ethics, and in their departments of sociology.

When the departments of these colleges come back to their task, we shall have a leadership that will solve these great problems, and we will not be battling to give the church a social program or to square the findings of science with the claims of religion.

The church college will solve this problem. Now, let us call the church colleges back to that task, or put them out of business!

3. *Create a System of Leadership Training.* The third step to be enumerated, but in my judgment, the first to be taken, is the creation of a system of leadership training which will draw into the service of the church of each generation, an army of its most capable young men and women and train them for professional and voluntary service as teachers of religion. This will include a system of teacher training in local churches and communities, institutes, summer training schools, departments of religious education in church colleges, graduate schools for research and advance courses in religious education.

THE PROBLEM OF VOLUNTARY LEADERSHIP

The important task of teaching religion to the American people is intrusted by the Protestant churches, in large measure, to an untrained, voluntary body of teachers and officers.

The general theory is that any one who has good character can teach Christianity, even though they, themselves, can not formulate its cardinal principles. The typical American Sunday-School teacher fills three church offices from time taken from business or domestic duties. These faithful teachers have the highest motives, but they are, for the most part, ignorant of both the content and the methods of religious education. An army whose success depends upon an undisciplined soldiery is certain of defeat. Just as certain is the cause of Christian education sure to be defeated unless its voluntary workers can be made more efficient. I suggest three things which are essential to the safe use of voluntary workers in religious education:

a. The establishing and maintenance of a minimum standard in content and method as a prerequisite for all teachers and officers in religious schools.

b. Close supervision of all voluntary workers by technically trained and salaried supervisors.

c. The development of a professional spirit in salaried and voluntary workers.

If the voluntary system is to be preserved some such steps as the foregoing must be taken to protect the children of the nation from spiritual malpractice.

4. *Develop a System of Week-Day and Sunday-Schools of Religion.* These schools should reach every child and be co-ordinate with and supplementary to the public schools.

Is it not clear that the church must be prepared to present its message to an educated citizenship? Its teachers and preachers must, themselves, be educated. In a typical American state 200,000 pupils sit each Sunday in the presence of a Sunday-school teacher who has not gone beyond the tenth grade in the public school. In that state the average Sunday-school teacher is a married woman, thirty-seven years of age, with two children. She has had but eleven years of schooling and no training for the task of religious teaching. She joined the church twenty-two years ago. She brings to her class each Sunday the background of scientific and social training represented by the American high school of a generation ago. Three out of every four pupils that enter her class at twelve years of age drop from both Sunday-school and church before they are eighteen years of age. Is it any wonder that both agnosticism and religious fanaticism can sweep through a land whose religious teachers are so poorly prepared to present the great facts and concepts and experiences which constitute the religious life? And is it any wonder that so small a proportion of the educated people of our American communities are actively interested in the church?

It is clear that unless the church can present religion to educated people the conduct of the citizens of the future will not be motivated by religious ideals. The call of an educated citizenship to the church of the immediate future is for an educated leadership which can present religion in such a manner as to meet the deepest needs of men and women whose minds are trained in the disciplines of a democracy's schools.

5. *Create an Organization and a Supervisory Force Which Will Reach Every School and Every Child.* This would constitute a unified system of Protestant Christian schools for North America.

But the problems of organization, whose solution we are beginning, must be re-enacted in every village, hamlet, and countryside in the days that are just ahead. Here is the point of greatest danger. Voluntary leaders, untrained for the task, will be asked to construct local organizations. Many mistakes will be made. Much wise generalship will be demanded, and much, very much, forbearance and Christian charity will be required. The question, in last analysis, is: How can a local community provide adequate religious training for all its citizens and still preserve inviolate the principle of complete separation of church and state and the distinctive contributions of different religious bodies? This problem has never been solved before. The democratic state has created, in the public school system, a piece of machinery which can be depended upon to hand on from generation to generation the intellectual, social and industrial achievements

of the race; but we have not had an equally efficient piece of machinery with which to hand on from generation to generation the moral and spiritual achievements of the race. That new machinery we now propose to build. It will be a long, slow, laborious process. It will require an army of highly trained administrators and cost vast sums of money. It will call for martyrs who are willing to give their lives to establish and maintain it. The building of an organization which will reach every child in North America, and which will be able to carry a system of Sunday and week-day schools, attended by millions of pupils, taught by thousands of professionally trained teachers, and supported by an enlightened Protestant public sentiment is a challenge such as has never before been offered to Christian leadership.

6. *Arouse a Sleeping Church to the Necessity of Taking These Steps.* Launch a crusade in the interests of religious education. Convict the church of the sin of the spiritual neglect of its children and youth.

THE OUTLOOK

Seven out of every ten children and youth in America under twenty-five years of age are unreached by the educational program of any church, either Jewish, Protestant or Catholic. The Protestant church has not taken seriously the task of Christian education. The revelations of appalling spiritual illiteracy have started religious leaders into renewed zeal for Christian education. We have been asked to chart the course and state the outlook for this movement. In reply, we have defined Christian education by setting it over against current educational theories; we have enumerated the chief difficulties which will beset the course of the new movement; and we have catalogued some of the forward steps which characterize the program of religious education in the days that are just ahead. It remains for us to predict the chances of success of a movement which is without a competent leadership, with little experience in scientific educational administration, with latent but largely unused resources for leadership training, and with a church which still goes its easy, sleepy way while seven out of ten of the children of the country pass its doors and are totally unreached by its ministry.

From an intimate contact with this movement for the past decade I feel like predicting a glorious future for it. (1) The teachers are desperately in earnest and ready for leadership. (2) The leaders are ready to face their stubborn problems together. (3) The machinery for co-operative effort is in process of formation. (4) There is a potential support for this movement which awaits only the evidence of a unified and competent leadership. (5) The wave of moral laxity and crime has emphasized the need of a new program of religious train-

ing. (6) The revival of interest in education for democracy has called Protestantism into a new defense of the public schools. (7) Behind the many mistakes which have marked the work of the past two decades to professionalize the field of religious education there has been a great religious passion. The mistakes have been incident to the development of a new science. Already there are many assured and dependable results. (8) *The leaders of this movement have the spirit of the Christian martyrs.*

Recognizing how unprepared we are for the way ahead, we must march forward now. A great national interest demands a national program of moral education. It will either be furnished by the state or by the church. From every hand there come evidences that the Protestant churches of North America have already accepted the challenge, and we are to witness a veritable renaissance in religious education which will revitalize the church itself and guarantee to every child his spiritual birthright.

THE FINE ARTS IN THE SERVICE OF RELIGION

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VISUALIZATION—STATIC AND MOVING PICTURES

TO REDEEM HUMAN LIFE

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The Repopulation of the church on Week Nights

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Music and Pictures

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YOU AS CHURCH AND SUNDAY SCHOOL HOSTS are asked to advertise this event—Send your leaders—Come yourself—Make much of this all-day study of the fine arts in the service of religion.

YOUR OBLIGATIONS ARE THESE—A central and roomy church building for headquarters—The social and educational rooms for the art gallery—the auditorium for meetings—Ushers for art gallery and meetings—Also the organist and choir of this or some other church for the noon program.

BOSTON UNIVERSITY DEPARTMENT OF FINE ARTS sends Professor H. Augustine Smith to set up this program—To conduct same—To be responsible for every detail. Remember, no expense except your publicity. A collection is requested by Boston University to help toward her heavy expenses.



John Wolcott Adams

CHRISTMAS festivities in the New York of a hundred years ago were ushered in by the quaint custom of street singing on Christmas eve. As night settled down, young men slipped away from family gatherings, and in groups of five or six made their way by the twinkling light of lanterns along the fashionable thoroughfares of Rector and Houston streets. Then, while crinolined beauties fluttered to the windows, carols and Christmas songs, accompanied by a horn and sometimes even a fiddle, began to sound through the still, cold air. Some of these gallants came from Brooklyn, and others, when the harbor was clear of ice, even ventured from far-off Staten Island on young Vanderbilt's ferry. And when they had sung their songs before a house, its doors opened to give them warmth and cheer.

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THE TREE OF LIGHT

For the story of the origin and growth of *The Tree of Light* see page 8

THE TREE OF LIGHT

IT was eleven years ago that THE TREE OF LIGHT—New York City's community Christmas tree—appeared for the first time in Madison Square. It was not known, and, even yet, it is not known, who was responsible for its being. It is a tree of mystery. Its postal address is: The Tree of Light, Station G, New York City. There is almost an effect of miracle in the way its simple beauty is brought about.

A small anonymous committee raises the necessary amount each year among a little group of people who also wish to remain anonymous. Subscriptions are sent in from one dollar up from people in all stations or walks of life. Any one can join this group by writing to the TREE OF LIGHT.

A great electrical company provides the current, free of cost, for lighting the huge tree every night in Christmas week. Myriads of bulbs are the only decoration, and on the very top is an illuminated star. This star is left in the park on a high standard all through the year.

A woman who saw the first TREE OF LIGHT donated the star to the City of New York by giving a trust fund to light it nightly. Since the war it has the additional significance of shining a gold star in memory of the men who died in the great War.

During the war, The Tree sent a request to General Pershing that trees be provided for the boys in the trenches. And they were provided—thirty of them. A woman who loved the New York tree sent thousands of copies of a song to be sung at a certain hour on Christmas eve. A careful estimate of the difference in time was made. The Tree of Light telegraphed the message to our soldiers that at the very time they would be singing the song, the people in New York would be singing it also—thinking of them and the work they were doing.

There are no gifts distributed about the tree; there are no speakers; there is no Master of Ceremonies; there is only the Christmas spirit: "Peace on Earth, Good Will to Men," and community singing in full, round volume, led by a community chorus and band.

After the first Tree of Light appeared, the idea back of it—a reverence and love for simplicity, dignity and beauty in Christmas celebration—spread from country to country, until now there are Trees of Light in Canada, Mexico, France, Sweden, even in Japan, and many in the United States—thousands in all.

THE COMMUNITY CHRISTMAS TREE

Martha Candler

SUDDENLY on Christmas eve, just as twilight deepens into dark the church bells all begin ringing out together. Toward the central square or park from every direction move impressive processional groups, all singing "Joy to the World." Just before all of these singing groups have converged some unseen hand touches a switch and the great central tree blazes forth with multi-colored lights from its lowest branch to the topmost star. By the time the singers have assembled around the tree and the bells have ceased ringing, a multitude has gathered and the Christmas festival is beginning,—the service which is to celebrate anew the old, old story of the coming of the Christ Child till every heart shall glow forth as warmly as glows the Christmas lights.

It happens anew every year in scores of communities. In cities and small towns, in rural as well as urban districts. It was a decade ago that New York's first Tree of Light celebration was held in

Madison Square, and since, the custom has spread to every part of the country. And any town where there is a recreation commission, a community club, a neighborhood society, a church or group of churches that will come forth and take the initiative will find a splendid spirit of co-operation: will find that the Christmas Festival will not only bring happiness into otherwise joyless lives but will create a new sense of brotherhood and give a new significance to the day for all of the participants.

The community Christmas Tree celebration may be simple or elaborate. In its simplest terms it is a program of singing by the costumed carolers before they divide into groups to go on their various routes, with mass singing and one or two special musical numbers. The most elaborate Christmas festivals last from Christmas eve to New Year eve, and utilize the blazing background of light for carols, cantatas, oratorios, chorales, pantomimes and pageants.

A typical week-long celebration in a medium-sized city began on Christmas eve with

a "Childhood's Happy Hour." The children of the parochial and public schools marched in groups to be present at the lighting of the tree and the arrival of Santa Claus down a great chimney which had been erected in the Square. Then followed a children's chorus in old French and English carols, and a one-act juvenile play. At eight o'clock, a Pageant of Christmas, locally written, and using large numbers of local actors and singers, was presented. On Christmas Day, Santa Claus (the song leader), and his helpers, in costume, gave a program of song at the tree, after which they embarked with ceremony in gayly decorated motor trucks to carry the community's gifts (donated in advance) and their own songs to all of the "shut ins" in institutions and homes. In the evening, "The Nativity," a dramatic production by Rosamond Kimball, was presented on a temporary platform beside the Tree. On the twenty-sixth, a group of young people presented "An Old English Christmas in the Days of Good Queen Bess." On the twenty-seventh, there was a jolly Winter Frolic, with such characters as King Frost, the Snow Queen, Icicles and Snowdrops in the leading parts. On Sunday evening, the combined choirs of the city presented a special program of religious music. On Monday evening, there was a band concert with special cornet and concertina solos, and a trombone quartet. On Tuesday evening, "home talent" presented a program of tableaux, plays and songs, and on New Year eve, Constance D'arcy MacKay's "Gift of Time" was presented.

A special feature of one week-long Christmas celebration in a much smaller industrial town was the program in charge of foreign groups. The Hungarians, Poles and Slavs in turn presented their part of the particularly colorful entertainment, and sang anthems in their own tongue. Another feature of the same celebration was the gift of a box of candy and a "movie" ticket to every child in town at the lighting of the tree.

"But how can we have a Tree?" someone asks. "How do we begin?" "What do we do?" First, there should be a small Community Christmas Committee, appointed by whatever group has taken the initiative, with sub-committees on Finance and Donations, Programs, Caroling, Special Music, Dramatic Entertainment, and Publicity.

It will be found almost invariably that contributions in money, merchandise, time, and labor will be ample to provide for the celebration. In one city where the public square had to be filled in for the purpose, cinders, hauling and labor were given, and the electrical company volunteered to give the materials and time necessary for wiring in the special lights. The Merchants' Association in another town provided a gift for each child, when the communal celebration

was announced. There is always someone who wants to give the tree. In a number of cities, however, the temporary tree has been replaced by a living one which grows from year to year, symbolizing the spirit of Christmas service.

The Caroling Committee should be composed of the musical leaders of the town, each of whom may be responsible for the training of a group of carolers. Some special person may be appointed to provide the song sheets. Mothers' Clubs, Girls' Clubs, or Costume Committees will be found ready to volunteer their services for the making of the carolers' costumes, which may consist of a long blue canton flannel cape, lined with red, turned back over one shoulder and pinned with a spray of holly, and completed by a close fitting red cap. Red caps trimmed with bands of "ermine" or cotton have been used in a number of places, and silver grey trimmed with mistletoe in others. Costumes are very inexpensive, may be used year after year, and amply repay the initial effort involved.

There are few towns without a dramatic director under whose supervision the pageants, and other dramatic features should be developed. Pantomimes and tableaux and plays, the dramatic action of which is largely carried forward by music are most successful for out of door production. "The Nativity," already mentioned, tells the story of the Christ Child through tableaux accompanied by carols, special music and hymns sung by the assemblage.

For special children's programs, some of the best available material will be found in "Plays, Pageants and Pantomimes," by Norah Archibald Smith. "The Seven Gifts," a pantomime by Stuart Walker was given a beautiful presentation at New York's first Tree of Light, and has been similarly used many times since, as well as for indoor performance. This delightful fantasy has a musical setting and uses twenty-nine people.

For the Christmas Festival for which the Tree of Light is but a radial center and which reaches in every direction throughout the community, the indoor dramatic celebration will be a feature. Armory or town hall or public auditorium furnishes a suitable place, and there is a wealth of splendid material in the form of Christmas masques, and large pageants in which as many as 500 people may participate, and in which at length actors and audience mingle around the central tree.

Dramatic material is not lacking. Musical material is not lacking. Enthusiasm is not lacking. That is why the most modest initial effort toward getting a community together for a Tree of Light celebration are sure to result in an achievement that is increasingly splendid year after year.

Break Forth, O Beauteous Heavenly Light

(CHORALE)

JOHN SEBASTIAN BACH

f Adagio

Break forth, O beauteous heav'nly light, And usher in the morn - ing; Ye

f Adagio

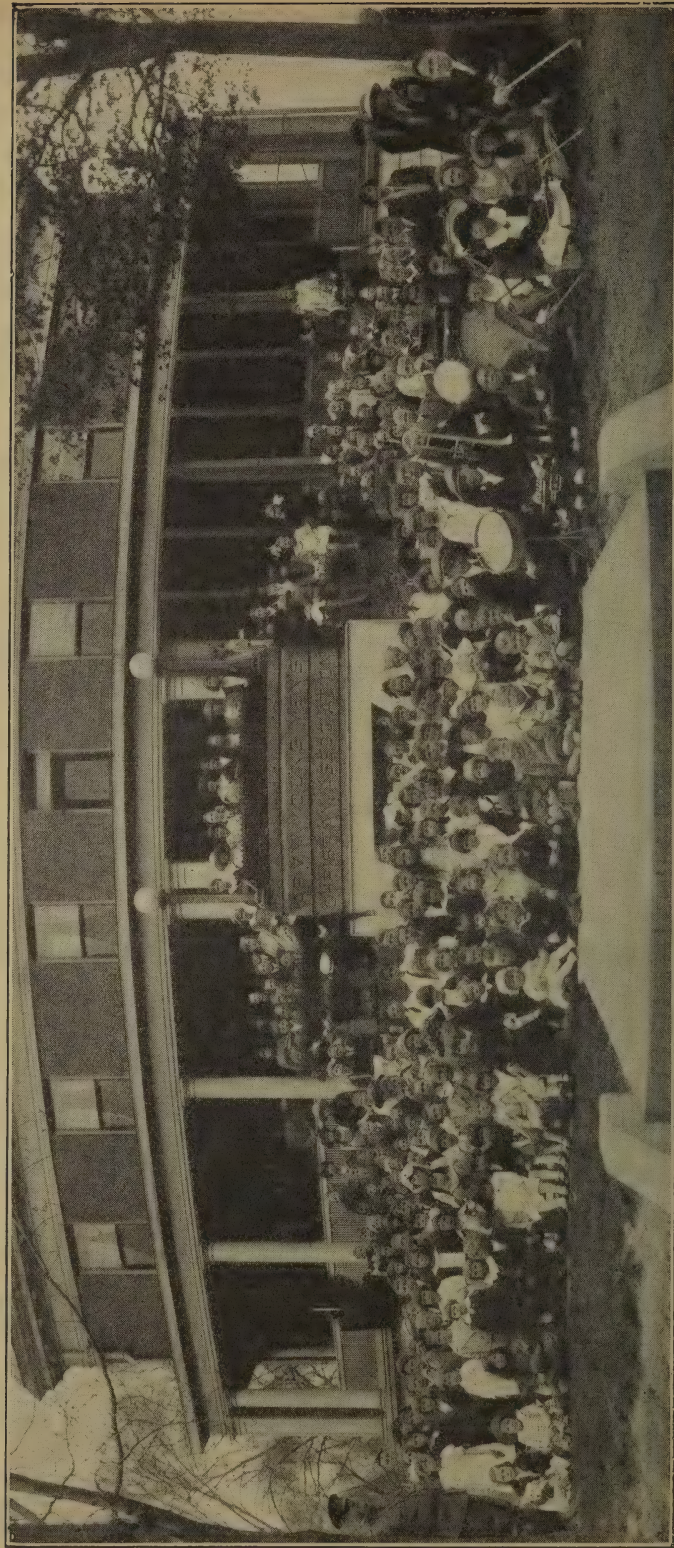
shep - herds, shrink not with af - fright, But hear the an - gel's warn - ing. This

Break Forth, O Beauteous Heavenly Light

Child, now weak in in - fan - cy, Our con - fi - dence and joy shall be, The

pow'r of Sa - tan break - ing, Our peace e - ter - nal mak - ing. A-MEN.

The musical score is written for voice and piano. It features a key signature of one sharp (F#) and a common time signature (C). The score is divided into two systems. The first system contains the first two lines of music, and the second system contains the next two lines. The lyrics are placed below the vocal line. The score includes various musical notations such as treble and bass staves, notes, rests, and dynamic markings like *cres.* (crescendo), *ff* (fortissimo), and *p* (piano). The piano accompaniment consists of chords and moving lines in both hands. The vocal line is a single melody line. The score ends with a double bar line and repeat signs.



SUNDAY-SCHOOL OF THE ARMY POST AT FORT LEAVENWORTH, KANSAS

THE REVEREND FRANK C. RIDE-OUT is a chaplain in the United States Army. He is stationed at Fort Leavenworth, Kansas. If the instinct of a child is to be trusted, he is splendidly successful. The children of the Post have, with one voice, decided in his favor. The Post Sunday School, which has grown by leaps and bounds, has an enrollment of about three hundred, and no child is ever absent who is not compelled, by sickness, to stay at home.

One colonel and four majors are among the corps of teachers, and four Y. M. C. A. secretaries assist. They are a fortunate three hundred, these children. They not only are taught with sympathy and understanding, but the Sunday School has a fine orchestra of fourteen pieces. We are very proud of the fact that their chaplain writes to us:

"I have now decided to adopt the ARMY AND NAVY HYMNAL for our school, as well as keeping it for our Chapel Service."

Moreover, he tells us of another delightful use to which the ARMY AND NAVY HYMNAL will be put. On Christmas, the Post choir, after giving the MESSIAH in the chapel, will go from house to house singing Christmas Carols. We trust that one number will be O LITTLE TOWN OF BETHLEHEM, written by the great-hearted

Philips Brooks. It is so beautiful. In any case, we envy their hearers. The singing of carols was instituted in Leavenworth two years ago, but this year, for the first time, skilled army musicians will climb the high army war-tower and play: HARK, THE HERALD ANGELS SING.

Religion, at this Post, is made a thing of beauty and joy.

And now the Sunday School is having Motion Picture Vespers, through the courtesy of the Army Y. M. C. A. The first picture shown was a pictorial representation of the CREATION.

There is something thrilling in this determination to so fill the lives of the young with good things that there will be no room for the bad.

In an eloquent plea for the Sunday School addressed to parents, Chaplain Rideout says:

"To ignore the only institution on earth which teaches sound ethical principles and a morality based upon a stalwart faith in the Divine Creator is almost criminal, for in such a manner a parent may unconsciously contribute to the delinquency of a child who might otherwise become a constructive factor in our intricate civilization—an honor to God and a blessing to humanity."

He has stated clearly and well an unquestionable truth—one which we have no right to forget or ignore.

TO THE CHAPLAINS OF THE ARMY AND NAVY:

You have only to requisition

The Army and Navy Hymnal

It costs you nothing

How many churches would welcome this opportunity!
The Government Service is supplied with the
best at no cost to the Chaplains.



ABRAHAM AND HIS PARTY TARRY AT HARAN IN SEARCH OF
THE SUPREME BEING

Scene from the sixth great story of the Bible, "The Migration."

BIBLICAL PICTURES

Mary H. Spencer

AN Episcopal clergyman, the Rev. Hannibal Goodwin, of the House of Prayer, Newark, New Jersey, thirty years ago invented the use of celluloid films in photography thus making possible the great motion picture industry. By a singular coincidence another clergyman of the same denomination, the Rev. Harwood Huntington of Burbank, California, seized the opportunity to use celluloid films in a pioneering work of bringing the picturesque and historic scenes and stories of the Bible to the eye of the public. The first clergyman made the films possible—the second is seeking to put them to their highest use.

At the Convention of the Episcopal Church held recently in Portland, Oregon, a resolution passed the House of Deputies commending the efforts of the producers of Sacred Films in this method of teaching the Bible.

The Rt. Rev. Walter Taylor Sumner, D.D.,

Bishop of Oregon, was present at the presentation of the picture entitled: "The Life of Abraham" at the Convention, as was also the Rev. Charles N. Lathrop, Secretary of the Department of Christian Social Service of the Protestant Episcopal Church, and both have testified to the strong impression made upon them by these films and their value as a most excellent method of imparting religious instruction not only in churches and Sunday Schools but in theaters. Their great dramatic value combined with their note of entertainment in the highest and best sense of the word is sure to attract public response in the theatrical field.

Dr. Huntington speaks of the philanthropic enterprise as his "humble gift to the world with the desire to fill an aching void in the pulpit." It is not a part of the motion picture industry, but an organization which makes only Biblical pictures. The narratives already filmed are: "The Story of Creation," "Cain and Abel"; "Noah and the Ark,"



**ABRAHAM SENDS THE EGYPTIAN HANDMAID, HAGAR, AND
HER SON ISHMAEL AWAY**

Scene from the tenth great story of the Bible, "Ishmael."

"The Deluge," "Abraham and Sarah," "The Migration," "Abraham and Lot," "The Rescue of Lot," "Isaac and Boy," "Ishmael," and "Isaac and Rebecca."

To direct the production of the Sacred Films a well known archæologist, Dr. Edgar James Banks, has been secured. Dr. Banks explains this connection in the following letter:

"My interest in this company is that of an archæologist who has long been digging among the buried Bible cities of the Orient, and who was called in to give advice as to the houses and costumes and other details of life in olden times. The one purpose of the organization is to bring the Bible back to the great masses of the people. It has no stock for sale. It is in no way sectarian; the pictures already produced have won the enthusiastic endorsement of the leaders of the Protestant, Catholic and Jewish Churches in America. Every man on the staff is college trained. The best of actors and actresses are employed, but their names are not given to the public; none may receive film fame. In the production, the greatest care has been taken to make the details correct. For example, the ruins of the city of Ur of the Chaldees, the birth place of Abraham in

Babylonia, have been explored, and the neighboring cities have been excavated. Among their ruins have been found the temples, and the statues which adorned them, the vases used in the temple service, and inscriptions upon clay and stone telling of the manner of worship. There have been found the private houses with all their furnishings, and the written documents recording the deeds of the people who lived in them. There have been found statues of the people showing their features, their hair and beards, and what clothes they wore. There were their graves and in them the treasures buried with the dead. There were the public baths, the market places, the public squares, the city walls, even the toys of the children. For making the picture of the early life of Abraham, the city in which he was born was rebuilt in all its details, the temple, the canal which ran through the city, the school, the market place with booths filled with merchandise, and the private homes with all their furnishings. Could Abraham visit this city, reconstructed for the portrayal of his life history upon the screen, he would feel by no means a stranger there. Such are the pictures which are being produced by Sacred Films."

Christmas

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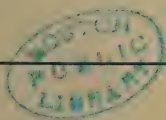
353 FOURTH AVENUE

NEW YORK CITY

The Century Church Bulletin

DEVOTED TO A DISCUSSION
OF CHURCH MUSIC: DRAMA
IN THE CHURCH: PAGEANTRY

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JANUARY, 1923

KANSAS CITY'S GREAT CIVIC CELEBRATION
OF CHRISTMAS

THE COMMONWEALTH OF GOD, A NEW PAGEANT
By H. Augustine Smith, A. M.

A NEW YEAR'S HYMN

WHAT THE CHAPLAIN DOES FOR THE MEN
OF THE ARMY AND NAVY

A LETTER FROM T. P. RIDDLE, CHAPLAIN U. S. NAVY

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353 FOURTH AVENUE

NEW YORK CITY

The Century Church Bulletin

Edited by

CAROLINE B. PARKER

KANSAS CITY'S GREAT CIVIC CELEBRATION OF CHRISTMAS

WHEN this number of the BULLETIN reaches you Kansas City will be closing a week's celebration of Christmas that may well come under the heading of a remarkable feat of engineering. Prof. H. Augustine Smith has planned from his lookout station in Boston University a mammoth program for this beautiful mid-western city. He has directed leaders who have trained groups, so that when he arrives on the scene he will find a great body of people ready to come together for final rehearsals, and hundreds of thousands of citizens will be prepared to hail Christmas morn in a spirit of love and good will that cannot fail to bring great benefit to the city through the entire year. In the hope that Kansas City's example of civic spirit will be a stimulus to other cities to undertake similar programs in the years to come, we want to give you just a glimpse, which is all that our space will permit, of what this community is doing.

Preparation for participation in the program has been going on for weeks. Printed sheets of the songs and carols have been distributed broadcast—in the churches, in the community houses, and in the clubs, and we may well believe that the Christmas spirit will be at the boiling point when Professor Smith arrives to take charge. The press of the city have co-operated splendidly, and in addition to announcements, have featured great Nativity masterpieces in their photogravure sections.

The program will begin on Monday night, the eighteenth, with a Song and Light Festival, consisting of Christmas carols, processions, singing by antiphonal choirs, solos and moving pictures.

The great Convention Hall in which the celebration will be held will be in semi-darkness, and the program will attempt to depict the Longing of the world for the Messiah, gradually leading up to an outburst of song and light as the advent of the Christ Child is proclaimed.

Programs will be given throughout the city during the week, and a pageant, "Out of

Darkness into Light," has been written for the celebration by Professor Smith.

The week's celebration will culminate in a twilight yuletide program in Convention Hall. There will be mass singing, led by four trumpeters in costume—one at each side entrance in the rear and one on either side of the hall in the gallery, half way down to the stage. There will be four subdirectors with electric batons in the same position as the trumpeters to lead the singing. There will be an adult choir and a boy choir in the middle of the stage, and a choir in the gallery in the center of the hall—one on either side. The members of the gallery choirs will be dressed in white and will carry electric torches. High up over the stage will be placed an "angel choir," and a harpist. The choirs will be accompanied by a large orchestra and two grand pianos.

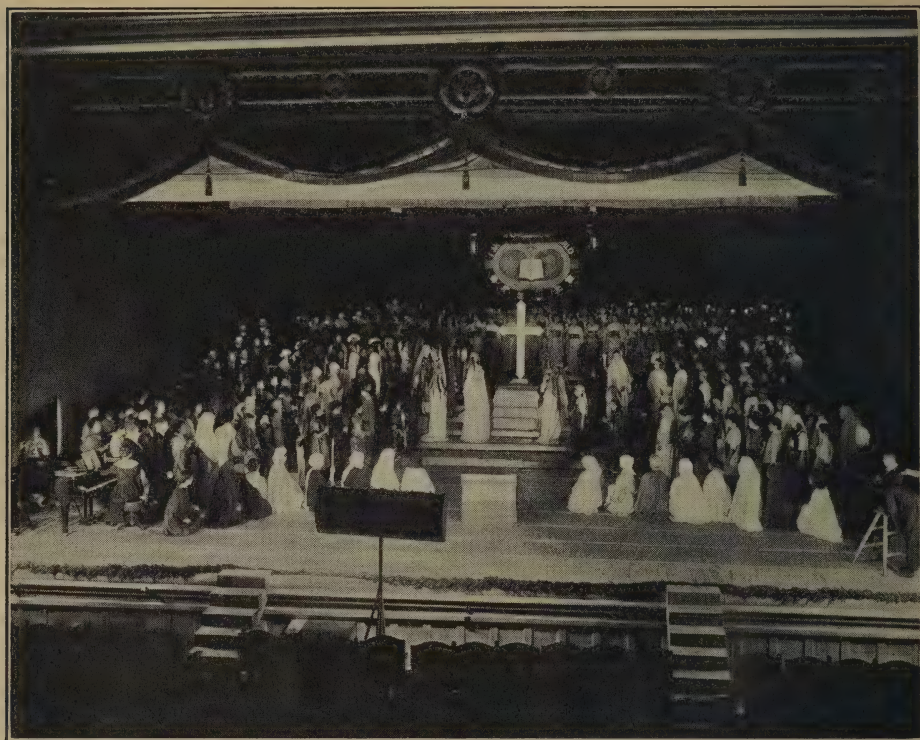
The Yuletide program will open with a prolocutor who will read the prophecy of the Messiah. This will be followed by the hymns "Hail to the Lord's Anointed" and "Joy to the World, the Lord is Come," sung by the choirs and the people.

The antiphonal choirs will sing "Emmanuel," the soprano soloist "The Birthday of a King," the alto soloist, "Cantique de Noel," and the elevated choir will follow with "List the Cherubic Host," accompanied by the harp.

A Christmas story will be told by the most gifted story teller in Kansas City. This will be followed by Nativity pictures and carols.

Up to this time the hall has been dark, and now the curtain is raised and a lighted Christmas tree disclosed. The tree is surrounded by people posing as representatives of all nations, and a recitationist will read "Everywhere, Everywhere, Christmas Tonight."

The reading will be followed by the turning on of all of the electric lights in the hall, signifying that Jesus is the Light of the world, and Christmas of nineteen twenty-two will be ushered in to the strains of the glorious "Hallelujah Chorus."



Closing Scene in

The Commonwealth of God

Pageant by

H. AUGUSTINE SMITH, A.M.

of Boston University

THE CENTURY CO.

353 FOURTH AVENUE

NEW YORK CITY

SCENE 1

THE FLAG OF FREEDOM AND BROTHERHOOD

Court of Columbia

Americanization Scene.

Enter to Patriotic Music—Under the Stars and Stripes—by Converse;

Pageant Chorus.

COLUMBIA (woman) with flag on standard, takes position on lower elevation.

TWENTY TO FORTY GIRL ATTENDANTS in white with red, white and blue scarfs about three or four feet long.

Scarf drill and counter marching during the music.

At close of music the attendants take position right and left of Columbia.

COLUMBIA speaks:

“Look! Behold there waiteth at our doors
A throng of folks from many lands,
Who most eagerly seek entrance here.
Rich gifts they hither bring
From nations older far than ours.
What shall we offer in return
But welcome, liberty and love?
Enter one and all, the land
Of promise lies before you.”

Enter to March Slav (Tschaikowsky)

IMMIGRANTS (20 to 40 adults and children) in various national costumes, and carrying their flags. They march from rear down the center aisle to platform where, before ascending they pause and together make appeal to Columbia:

“As timid strangers from far shores,
All wearily we roam,
O, is there room for us
Within your heart and home.”

COLUMBIA AND GIRLS:

Welcome strangers, welcome,
Welcome to our shores.

Instantly “Three Cheers for the red, white and blue” is sounded by choir or pianist and to this music immigrants march onto the platform, file past Columbia, where foreign flags are stacked, and American flags in turn presented to each immigrant. They take position right and left of Columbia’s attendants.

FOUR IMMIGRANT SPOKESMEN speak:

- (1) And foreigners shall build up thy walls,
And they shall minister unto thee.
- (2) Thy gates shall be open continually;
They shall not be shut day nor night,
That men may bring unto thee the wealth of the nations.

(Lights out—darkness everywhere)

Enter WOMAN in black, representing a Christless town or community. (She calls out in the darkness and later is picked up by a spotlight.)

O Columbia, I plead for my people who never hear a church bell, who never go to Sunday School, who know not God's Word. O God, have mercy on the Christless towns in fair America. Help us or we die—our babies, our youth, our homes—save us! Help!

Columbia reaches down and lifts woman up.

PROLOCUTOR speaks:

Then shall the King say—for I was hungry, and ye gave me to eat; I was thirsty and ye gave me to drink; I was a stranger, and ye took me in; I was in prison, and ye came unto me.

(Soft music padding—"Comfort ye" from the "Messiah" or "Largo" from the "New World Symphony")

Enter MAN in ragged clothes who speaks broken English.

We are a people misunderstood, robbed, plundered; What mean ye, Columbia, that ye crush your people, that ye grind the face of your poor, that ye scorn your new citizens. For my brothers and sisters, the downtrodden, the enslaved, the persecuted, I plead. Save them or they die.

Columbia takes man by the hand and lifts him up.

PROLOCUTOR speaks:

The Spirit of the Lord is upon me, because he anointed me to preach good tidings to the poor; he hath sent me to proclaim release to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to proclaim the acceptable year of the Lord.

Enter THREE CHILDREN, girl of fourteen, boy of ten, girl of six, ragged and neglected who climb steps to Columbia's throne, sink wearily down and say:

We are tired, O so tired!
"We are searching in the darkness
For the paths out of the night;
We are looking through the shadows,
For the coming of the Light."

Columbia lifts them up.

PROLOCUTOR speaks:

"In the little faces, pinched with cold and hunger,
Look lest ye miss him.
In the wistful mouth unfed, by mother kisses—
Marred, bruised, and stained, his precious image lies.
And when ye find him in the midnight wild,
Even in the likeness of an outcast child,
O nation wise, own your King.
Verily I say to you; Inasmuch as ye did it unto one of these my brethren, even the least of these, ye did it unto me."

COLUMBIA AND ATTENDANTS:

"Our hearts, our hopes, are all with thee,
Our hearts, our hopes, our prayers, our tears,
Our faith triumphant o'er our fears,
Are all with thee, are all with thee."

*At close of the speaking and as first chord of "Star Spangled Banner" is sounded a large American flag, caught up overhead, is suddenly unfolded.
Salute to the flag and the Star Spangled Banner.*

Scene I remains in position.

SCENE II

WREATHS OF COMMEMORATION

Upper level—about five feet above first level. Altar of Commemoration—draped in white, pillars of white, small silk flag hanging between pillars and kept in motion by electric fan, also spot light shining intensely on flag. Several green wreaths hanging on pillars.

PROLOCUTOR:

Lest we forget—lest we forget
 As he died to make men holy, let us die to make men free.
 I summon you to this altar of Commemoration for the
 Flander's dead, for the maimed, broken, bleeding,
 "Filled full and flushed with morning
 They sang and took the sword—
 The night came without warning,
 And where is their reward?
 O youth, youth of the world,
 God give you joy of knowing
 What life your death has bought."

Enter to chorus of "Keep the Home Fires Burning" company of TEN TO TWENTY MEN IN KHAKI, American Legion preferred, with guns. Also color bearer. They take position to right and left of altar and behind it.

Enter to "Our Heroes" (Chanson Triste)—Tschaikowsky—TWENTY TO FORTY YOUNG WOMEN in Grecian costume, down the main aisles, right and left, carrying wreaths of green. Move forward to altar where they place the wreaths reverently and kneel until all are kneeling:

THREE SINGERS (Sopranos) in angel costumes appear stage center, right, left (high up) and sing:

Refrain (soprano solo)

- (1) "You are the body broken,
 You are the Sacrifice.
- (2) You are the blood redeeming,
 You are the Sacrament.
- (3) You are the spirit living,
 You are the Pentecost."

Taps.

Exit soldiers to chorus "Keep the Home Fires Burning."

Scene II remains in position, except that maidens rise to their feet.

SCENE III

BELLS OF PEACE AND WORLD FELLOWSHIP

Third elevation five feet above second.

PROLOCUTOR:

“The rivers of the world flow red across the earth,
Be brave, my soul, be brave.
The blood of sacrifice shall bring to us new birth,
Be brave, my soul, be brave.
O liberating floods, that wash the ways of men,
Enrich the trodden fields that flowers may grow again,
Bring healing to the hills and glory to the glen.
Be brave, my soul, be brave.”

COMMEMORATION MAIDENS (*twenty to forty*) in unison, with appropriate gesture, say

I saw a new heaven and a new earth;
For the first heaven and the first earth were passed away.

ENTER TWENTY TO FORTY YOUNG WOMEN in gold and blue Grecian gowns,
swinging large tissue paper bells of white or gold in time to the following music:

CHOIR sings in steady march rhythm (*The words must be very clear*)

(*Sing to Waltham*)

Ring out old shapes of foul disease;
Ring out the narrowing lust of gold;
Ring out the thousand wars of old,
Ring in the thousand years of peace.

Ring in the valiant man and free,
The larger heart, the kindlier hand;
Ring out the darkness of the land,
Ring in the Christ that is to be.

A set of Chimes should accompany music.

Marching bell ringers take position on third elevation and remain here for 4th scene.

SCENE IV

THE CROSS OF CHRIST

Fourth elevation—at very highest point of stage—against rear wall.

Electric cross wired for three colors—blue cross, red cross, amber or white cross.

All participants on platform turn toward the cross when blue cross first flashes on:

PROLOCUTOR speaks as blue cross flashes:

For unto us a child is born, unto us a Son is given,
And the government shall be upon his shoulder.
And his name shall be called Wonderful, Counsellor, Mighty God,
Everlasting Father, Prince of Peace.

All on stage and choir sing while star above cross flashes on:

Silent night, holy night,
All is dark, save the light,
Yonder where they sweet vigils keep
O'er the babe who in silent sleep
Rests in heavenly peace.

Red cross flashes on and

PROLOCUTOR speaks:

Worthy is the Lamb that hath been slain
To receive the power, and riches, and wisdom, and might, and honor,
and glory, and blessing.

All sing—(Tune Hamburg)

When I survey the wondrous cross,
On which the Prince of glory died
My richest gain I count but loss,
And pour contempt on all my pride.

Amber or white cross flashes on as

PROLOCUTOR speaks:

“From North and South, and East and West,
They come.
The sorely tried, the much oppressed,
Their faith and love to manifest,
They come.
They come to tell of work well done,
They come to tell of kingdoms won,
To worship at the great white throne,
They come.
In an noble consecration
With a sound of jubilation,
They come, they come.

Through tribulations and distress,
 They come.
 Through perils great and bitterness,
 Through persecutions pitiless,
 They come.
 They come by paths the martyrs trod,
 They come from underneath the rod,
 Climbing through darkness up to God,
 They come.
 Out of mighty tribulation,
 With a sound of jubilation,
 They come, they come,

(This third verse may be omitted)

From every land beneath the sun,
 They come.
 To tell of mighty victories won,
 Unto the Father through the Son,
 They come.
 They come the victors in the fight,
 They come the blind restored to sight,
 From deepest darkness into light;
 They come.
 In a holy exultation,
 With a sound of jubilation,
 They come, they come."

Grand procession of

North—Indians and Esquimaux—fifteen to twenty-five men, women, children.

South—Africans—fifteen to twenty-five men, women, children.

East—Hindoos—fifteen to twenty-five men, women, children.

West—Hawaiians—fifteen to twenty-five men, women, children.

They march from rear with palm branches held high in air, singing with choir if possible.

Groups on stage should sing too.

Music from "The Pageant of Darkness and Light."

First group enters to music:

They come from the gloom of the shadowy trail,
 Out away on the fringe of the night;
 Where no man could tell, when the darkness fell,
 If his eyes would behold the light.
 To the night, to the night.
 To the darkness and the sorrow of the night,
 Came the light, came the light,
 Came the wonder and the glory of the light.

Second group enters:

There are wanderers still, all without a guide,
Out there on the fringe of the night.
They are bound and blind, to their gloom resigned,
And with never a wish for the light.
To their night, to their night,
To the darkness and the sorrow of their night,
Take the light, take the light,
Take the wonder and the glory of the light.

Third group enters:

They come from the East, from the glowing East
Where the past with its hand of ice,
Still reaching across through its ages of loss,
Holds the land as if in a vice.
To the night, to the night
To the darkness and the sorrow of the night,
Came the light, came the light,
Came the wonder and the glory of the light.
(Omit second part of this stanza)

Fourth group enters:

They come from the isles, from the Western isles
From the isles of the sunny seas,
Where the smiles and the wiles with which nature beguiles
Are but shrouds for her tragedies.
To the night, to the night,
To the darkness and the sorrow of the night,
Came the light, came the light,
Came the wonder and the glory of the light.

All groups now march to final positions:

There is darkness more deadly than death itself,
There is blindness beyond that of sight;
There are souls fast bound in the depths profound
Of unconscious and heedless night.
To their night, to their night,
To the darkness and the sorrow of their night,
Take the light, take the light,
Take the wonder and the glory of the light.

Dimmed lights—all kneeling toward the cross.

Quartet or Choir:

“In Christ there is no East or West,
In him no North or South,
But one great fellowship of love,
Throughout the whole wide earth.” Amen.

Benediction.

NOTE—The author of this pageant acknowledges his indebtedness to the following works from which quotations have been made:

The Light of Christ in the Life of America—Smith-Thomas

A. D. 1919—Commemoration Ode—Hooker-Parker

The Pageant of Darkness and Light—Oxenham-McCunn

The New Earth—Garnett-Hadley

In the Cross of Christ I Glory

(RATHBUN. 8, 7, 8, 7)

JOHN BOWRING, 1825

ITHAMAR CONKEY, 1847

1. In the cross of Christ I glo - ry, Tow - 'ring o'er the wrecks of time;
2. When the woes of life o'er - take me, Hopes de - ceive, and fears an - noy,
3. When the sun of bliss is beam - ing Light and love up - on my way,
4. Bane and bless - ing, pain and pleas - ure, By the cross are sanc - ti - fied;

All the light of sa - cred sto - ry Gath - ers round its head sub - lime.
Nev - er shall the cross for - sake me; Lo! it glows with peace and joy.
From the cross the ra - diance stream - ing, Adds new lus - tre to the day.
Peace is there that knows no meas - ure, Joys that thro' all time a - bide A - MEN.

The Old and New Year

FILIIUS DEI C. M. D.

Alfred R. Gaul, 1859

1. The old years's long cam-paign is o'er; Be - hold a new be - gun;

Not yet is closed the ho - ly war, Not yet the tri - umph won:

Out of its still and deep re-pose We hear the old year say,

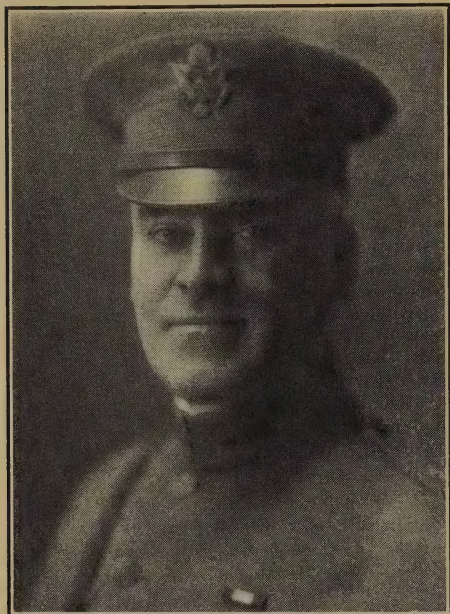
"Go forth a - gain to meet your foes, Ye chil-dren of the day." A - MEN.

2 "Go forth, firm faith in every heart,
Bright hope on every helm,
Through that shall pierce no fiery dart,
And this no fear o'erwhelm:
Go in the spirit and the might
Of Him who led the way;
Close with the legions of the night,
Ye children of the day."

3 So forth we go to meet the strife,
We will not fear nor fly;
We love the holy warrior's life,
His death we hope to die:

We slumber not, that charge in view,
"Toil on, while toil ye may,
Then night shall be no night to you,
Ye children of the day."

4 Lord God, our Glory, Three in One,
Thine own sustain, defend;
And give, though dim this earthly sun,
Thy true light to the end,
Till morning tread the darkness down,
And night be swept away,
And never-ending triumph crown
The children of the day.



COLONEL JOHN T. AXTON
Chief of Chaplains, U. S. Army



CAPTAIN EVAN W. SCOTT
Chief of Chaplains, U. S. Navy

WHAT THE CHAPLAIN DOES FOR THE MEN OF THE ARMY AND NAVY

THE ordinary conception of the Army and Navy—the mental picture of them in the back of the heads of American men, women, children even—is of a mass of men organized to the point of well-oiled machines. But should one ask, say, the father or mother of a family what part the Chaplain plays in this machine, one would find that their idea of him was a man who glided here and there, rather aimlessly, but with devout “good intentions.” Not one American in a hundred realizes that their Army and Navy Chaplains are an organization to offset organization. Our soldiers, gathered together from every state in the Union, from every sect, from every walk in life, are given the same food, the same clothing, the same living conditions. They receive the Army or Navy stamp, so to speak; seeing them pass in the street one can count them but can hardly tell one from the other. It is the Chaplains’ work to keep them the human beings they were and to make of them better men.

To do this requires as much coördinated effort as to wage and win a battle. No man, however earnest his intentions may be, is allowed to undertake even the smallest part of this labor without adequate preparation. There is, at Camp Knox, in Kentucky, a

School for Chaplains of the Army where every aspirant is put through a rigorous course of training.

When this is finished, the preacher meets his charge—which is a segment of humanity artificially selected. He talks to a congregation in which there is not one woman, nor a single child, either male or female. To do this successfully he must know the men before him, individually and collectively. He must be full of a warmth and enthusiasm that will make his hearers forget, at times, and at times rejoice in the fact that they are their country’s defenders. If he succeeds, his reward must be, in the main, his own satisfaction in the consciousness that his message has carried. Soldiers and sailors are inarticulate. Civilians realized that during the war. In some of their aspects they are like children in uniform. They themselves hardly realize what has been done for them, or how it was done. There is a dumbness in their gratitude.

When they are ill, it is the Chaplain who comes to their bedsides. When they are under arrest, it is the Chaplain who is willing to “have a heart” and to understand. The Chaplain may represent them, may defend them when they are under trial in courts-martial. When the raw recruit arrives, it is the Chaplain who slaps him on the back



A RELIGIOUS SERVICE AT SEA

and who, following up his welcome, "stands by" all the way through. When a man is mustered out, it is the Chaplain who helps him to take up the half-forgotten ways of civilian life.

A Chaplain is on duty in the cemeteries in France. If the body of an American soldier is to be reinterred, he receives the visiting relatives. It is he who must find the elusive word of comfort.

The Army or Navy Chaplain has responsibilities which are enormous. His opportunities are infinite. There is no man in the country too big for the job.

In 1917 there was founded, by the Federal Council of the Churches of Christ in America, the General Committee on Army and Navy Chaplains.

The very names of the fifty-nine members of this committee carry weight. Bishop William F. McDowell is the chairman. There are seven other bishops on the list.

During the five years of its existence, the Committee has accomplished wonders in preparing and promoting courses of study for the Chaplains and in fostering a vital interest on the part of the churches in their work. It has put through legislation which has made for more efficient religious service in the Army and Navy, and is planning, with every promise of success, to have restrictions done away with, the removal of which will improve the status of Chaplains.

The Committee conducted the first service at the bier of an Unknown Soldier, lying in

state in the Capitol, on November 10, 1921.

This it did with dignity. It has done acts of kindness and of reverence, but its underlying intention is that the sailor and the soldier shall hear the right word when they come to "the parting of the ways." C. B. P.

A Letter from T. P. Riddle, Chaplain, U. S. N.

EARLY in my career as a Naval Chaplain I came to the realization that Divine Service in the Navy was vastly different from that in a large church ashore. In certain aspects a Ship's service was handicapped in not having the reverential atmosphere nor the steady congregation of a civilian church. But I also learned that in one respect a Naval Service far surpassed the ordinary church service. The men loved to sing with an inexpressible volume and earnestness. The song element then became one of the most vital parts of my church.

But it was so difficult to find a hymnal that was adapted to our men! The orthodox ones did not contain certain revival hymns which they loved, and the mission ones had omitted certain strong, stately old hymns which were wonderfully adapted to both their voices and the spirit of the Ship's service. Happily, I have found exactly what suits the military demands, the men's desires, and the demands of a high type of song worship in the ARMY AND NAVY HYMNAL.

In the words of a popular modern method of communication, we have broadcasted **THE CENTURY CHURCH BULLETIN** for three months. Many of you have expressed your interest and have sent in your requests to be put on the permanent mailing list. We are now making up this list. Let us know if you read the little magazine. We are glad to send it to anyone who finds it helpful. It costs you nothing. It costs us hundreds of dollars every month, and we are anxious not to waste copies.

4046.357

The Century Church Bulletin

DEVOTED TO A DISCUSSION
OF CHURCH MUSIC: DRAMA
IN THE CHURCH: PAGEANTRY



FEBRUARY, 1923

THE HYMNAL FOR AMERICAN YOUTH
ON A ROUND-THE-WORLD CRUISE

POLICIES AND ORGANIZATION IN
PROTESTANT CHRISTIAN EDUCATION

OUTLINE OF H. AUGUSTINE SMITH'S NEW HYMN BOOK

A NEW HYMN AND TUNE BY CALVIN W. LAUFER
AND THE INTERPRETATION

OUR MILITARY BANDS ON THEIR POST-WAR BASIS

SOMETHING NEW IN THE TRAINING SCHOOL

THE STORY OF THE OLD TESTAMENT
IN MOTION PICTURES

A BRIEF GLANCE OVER THE FIELD
OF RELIGIOUS PAGEANTRY

THE MAKING OF CATHEDRAL BOY SINGERS

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The Hymnal for American Youth

was edited by H. AUGUSTINE SMITH,
Director of Fine Arts in Religion in Boston University

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The book contains 342 Hymns and Responses, and 69 pages of Services, built on the principles of graded worship. The mechanical features are as nearly perfect as it is possible to make them.

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353 FOURTH AVENUE

NEW YORK CITY

The Century Church Bulletin

Edited by

CAROLINE B. PARKER

POLICIES AND ORGANIZATION NECESSARY TO GUARANTEE THE PROFESSIONAL GROWTH OF VOLUNTARY AND SALARIED WORKERS IN PROTESTANT CHRISTIAN EDUCATION

by

Walter S. Athearn

THOSE who are to be charged with the responsibility of teaching religion to the rising generation should feel themselves to be, in a peculiar sense, dedicated, set apart, for a sacred and holy service. Teachers of religion who are consciously dedicated to the service of a great cause, will prepare for their tasks through long periods of study and training; they will acquire the knowledge and the technical skill which will enable them to perform their work with the highest degree of efficiency; they will engage in long and arduous efforts to add to the volume of their knowledge, to improve their methods of work and to perfect the instruments with which they carry on their important service.

It is the sacrificial devotion to a great service that constitutes the *professional spirit* as the term is used in this connection. To grasp the significance of the teaching service of the church; to identify one's self with this service; to grow in the knowledge and skill essential to efficiency in this service; to magnify the teacher's calling and live one's life in ardent devotion to its highest ideals—this is the *professional spirit* in religious education.

If the message and spirit of the Christian religion is to become the permanent possession of all mankind and endure from generation to generation, there must be created and perpetuated a body of Christian men and women who will devote their lives to the work of religious education. By what methods may the teaching service be magnified so as to challenge the most brilliant and the most spiritually minded young men and women of each generation? How can this professional spirit be generated and developed in the army of voluntary and salaried men and women

now serving in the various fields of religious education?

Secular education, law, medicine, engineering, etc., have developed methods of standardizing and professionalizing their members. Profiting by the methods of these professions and keeping in mind the distinguishing features of Christian education, the following plans and policies are recommended as worthy means of fostering a professional spirit among voluntary and salaried workers in the field of Protestant Christian education in North America.

1. It should be related to the legislative and administrative machines in such a way as to secure the freest exchange of opinions and guarantee a unity of general administration of both the deliberative and executive aspects of religious education.

2. It should provide an open forum for the free discussion of all problems and be administered in the most catholic and democratic spirit.

3. It should reach every worker in the system and furnish opportunity for inspiration and growth by actual participation in the formation of programs, policies and standards.

4. It should give each member a sense of unity with the whole body of Christian educators by providing a contact for each member with the largest as well as the smallest unit in the system.

5. It should provide a common medium of communication through such agencies as (a) local, county, state and international conventions; (b) a common news service, including convention reports, bulletins, etc.

6. It should be provided with a promotional staff adequate to foster active professional activity throughout the entire educational system.

Reprinted from the report of Committee on Education.

The International Sunday School Council of Religious Education, 5 So. Wabash Ave., Chicago.

A New Hymn Book

edited by

H. AUGUSTINE SMITH

**Different and Practical
A Working Book**

**Hymns for the Old
Hymns for Meditation
Hymns for Comfort**

**Hymns for the Young
Hymns for Activity
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The following is a skeleton outline of the subjects included:

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Call to Worship
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Evening Worship
Close of Worship
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Hope and Aspiration
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Service and Sacrifice

GOD OUR FATHER

The Majesty of God
The Love of God
The Works of God
The Seasons—Spring
Summer
Autumn—Thanksgiving
Winter
Old and New Year

THE REIGN OF RIGHTEOUSNESS

Social Progress
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Human Service and Brotherhood

OUR LORD JESUS CHRIST

His Birth
His Life and Ministry
His Suffering and Death
His Resurrection
His Ascension and Reign

THE CHRISTIAN KINGDOM

The Home
Schools and Colleges
The Church—and Church School
Religious Education
Baptism
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Dedication
Ordination
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The Community (The City of God)
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The World—Peace and World Fellowship
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Penitence and Prayer

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Communion of Saints

The chants and responses are notable and as may have been expected, Professor Smith has departed from the stilted forms.

The responsive readings have been edited with the help of such eminent specialists as Ernest Bourner Allen, Harry Ward, Henry Hallam Saunderson, Osbert W. Warmingham.

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It will have the history and interpretation of each hymn and tune facing it.

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A page from the new Hymn book

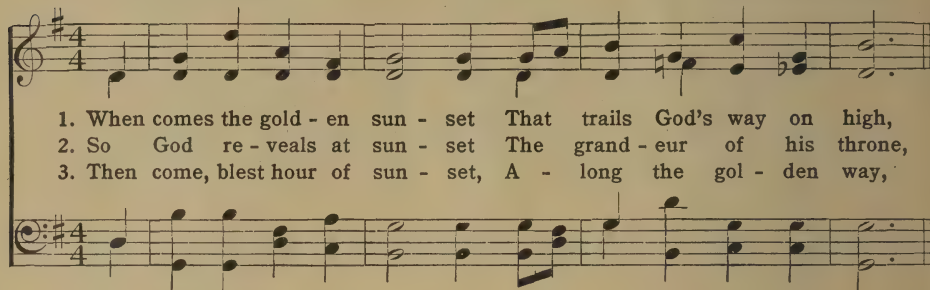
Adoration and Worship

41

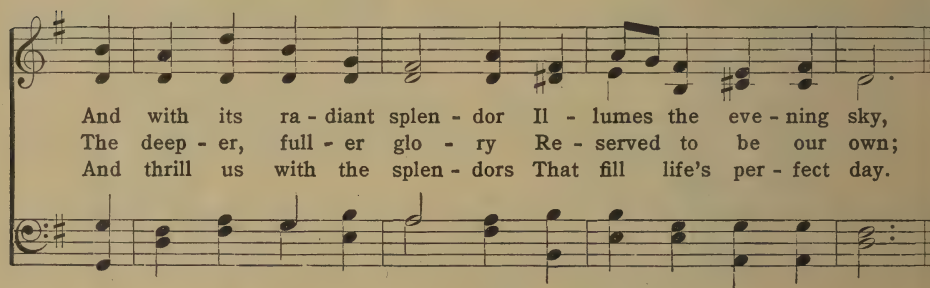
EVENING LIGHT. 7. 6. 7. 6. D. With Refrain

CALVIN W. LAUFER, 1922

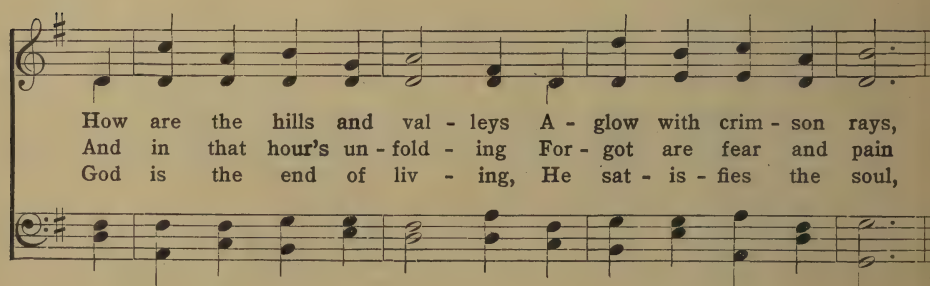
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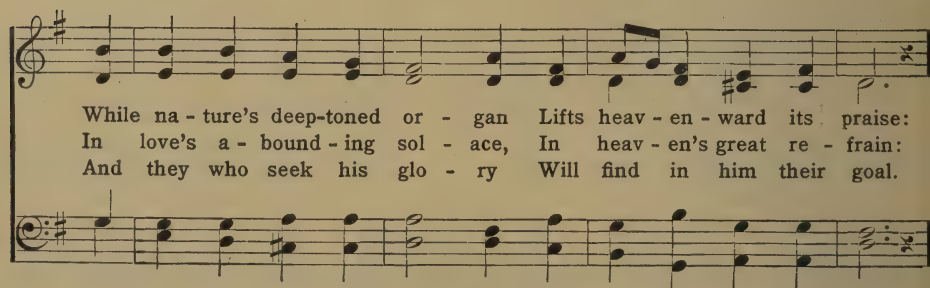
1. When comes the gold - en sun - set That trails God's way on high,
 2. So God re - veals at sun - set The grand - eur of his throne,
 3. Then come, blest hour of sun - set, A - long the gol - den way,



And with its ra - diant splen - dor Il - lumes the eve - ning sky,
 The deep - er, full - er glo - ry Re - served to be our own;
 And thrill us with the splen - dors That fill life's per - fect day.



How are the hills and val - leys A - glow with crim - son rays,
 And in that hour's un - fold - ing For - got are fear and pain
 God is the end of liv - ing, He sat - is - fies the soul,



While na - ture's deep-toned or - gan Lifts heav - en - ward its praise:
 In love's a - bound - ing sol - ace, In heav - en's great re - frain:
 And they who seek his glo - ry Will find in him their goal.

THE STORY OF THE VESPER HYMN

by

Carl F. Price

THE Vesper Hymn, "When comes the Golden Sunset," by the Rev. Calvin W. Laufer was the work of a few enthralling moments at the close of a winter's day. It was written at the time of sunset on Sunday, January 29, 1922. Many of the cities of the East were snow-bound; and, as few trains had been moving during the preceding twenty-four hours, the author of this hymn was prevented from meeting his preaching appointments for that day. As Special Field Representative for Religious Education in the Presbyterian Board of Publication and Sabbath School Work, he is in constant demand for addresses and sermons in the pulpits of his denomination. But this wintry Sabbath he was compelled to submit to a day of enforced leisure.

About five o'clock in the afternoon he was standing at his library window in Jersey City Heights, gazing at the Western horizon, all aglow with purple, crimson, and gold. The snow everywhere was beautiful, on the ground, in the trees, and covering the roofs of the houses. Here and there children were at play, which added a touch of simple joy to an hour so grand. There was something so compelling about it all that he found it easy to worship. In that mood his soul was deeply stirred, and almost before he fully realized what had occurred his grateful thoughts had found expression in this hymn.

A little later in the evening, as the church bells were tolling the hour of evening worship, he composed the tune to which the hymn is set. In the music one may recog-

nize the movement of the bells, which gave to it motive and theme. This is most evident in the refrain.

That the hymn should be dedicated to Professor H. Augustine Smith of Boston University was inevitable; for, more than a year before, he had expressed the desire that Mr. Laufer might write a Vesper Hymn. This desire was constantly in Mr. Laufer's mind, but to gratify it seemed next to impossible. It required a snow-storm, paralyzed railroad lines, frustrated plans, a sun-kissed sky, and the spirit of worship to achieve the result.

The hymn and its tune were first sung publicly at a meeting of the Hymn Society in the Methodist Mission Rooms in New York City on May 15, 1922, and called forth from the Society a special vote of appreciation. During the summer it was sung at a number of large gatherings.

The hymn is eloquent of the "golden sunset," as it "trails God's way on high," colorful with "radiant splendor," "cloudy pinions" and "gleaming towers," and vocal with the music of "nature's deep-toned organ" and of "angel voices." The apocalyptic vision of God's sunset glories brings before the spiritual eye the "grandeur of His throne," gives to the heart the benison of "love's abounding solace" and reveals God as the satisfaction of the soul. The hymn not only portrays this devout mood of its author, but also has the strange power of reproducing that mood in the singers when it is sung with the spirit and the understanding.

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92 Great hymns and tunes, selected and arranged for Community work.

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OUR MILITARY BAND

by M

A BAND—that is, a regimental band—can never be just a band to us again. Too thick-clustered associations forbid; wartime memories come back:

Bands playing for the citizens' and soldiers' "get togethers,"—the sings and parties and dances that went to make up the national league of informal friendliness in the camp towns.

Bands playing while down flag-hung streets came hundreds of marching feet for the last time—hundreds of young faces lifted, lit with exaltation.

Bands playing, as they must have played, when our boys marched out for the last time to those splendid deeds on Flanders Fields, at the Argonne, at Belleau Wood, at St. Michel and all those places whose names are forever associated with the deeds of the great war.

That is why all roads lead to the Village Green or the Town Hall (or to Central Park, or the Municipal Auditorium, it is all the same) when a regimental band concert is bulletined. The regimental bands are quite different, too. Time was when the requirements of the average army band was to blare out a recognizable tune, and its scope so limited that creditable accomplishment in concert music was almost impossible.

It is only necessary to glance at a typical concert program of a typical military band of today to see that the symphony concert goer and the member of the musical appreciation club, as well as jazz-fans will be interested. It will read about as follows:

Bugle March, Quand Madelon Allier Prologue and Intermezzo, From the Opera Paggiacci (The Clown)

Leoncavallo

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Band

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THEIR POST-WAR BASIS

Grand Selection, from Cavalleria

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Idyl, The Glow-Worm	Lincke
Intermezzo, Forget Me Not	Macbeth
Selection, from the Musical Comedy,	
The Blushing Bride	Romberg
Popular Number, Georgette	Henderson
Fox Trot, April Showers	Silver
Bugle March, Farewell to the Rhine	Kazamek

There will be a teased-for encore of unforgettable war songs in which the audience join without invitation.

This "typical program" was played by the Fifth U. S. Infantry Regimental Band on a recent tour of the New England States,—a tour which, by urgent invitation, is to be extended down the Atlantic Coast. This band, under the direction of Bandmaster Kurt Freier, returned about the middle of last year from Germany, giving concerts en

route in Cologne, Luxembourg, Paris, London and a number of other cities. General Pershing, early in the war, expressed a desire to the War Department that our regimental bands should be developed to the extent that they might equal the concert bands for which European countries excel. That this desire was realized in some instances is evidenced by the fact that General Mangin of the French Army presented to each of the seventy-five men of the Fifth Infantry Band a beautifully engraved medal in recognition of the excellent concerts given in Paris. It is evidenced also by the fact that the city of Antwerp, Belgium, officially presented the band with a large gold medal after the Memorial Day celebration there in which it participated.

Just to show that it isn't highbrow, the band owns a tall silver loving cup won in a

(Continued on page 10)

Army Hymnal

War source of Government supplies.

Used at the U. S. Army Music School for twelve instruments.

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tion

1. 50 selected tunes, full instrumentation.

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(Continued from page 9)

vaudeville act contest for the Army of Occupation in Germany last year. The act, written by one of the musicians, was described as a "modern jazz stunt."

The Fifth Infantry Band is exceptional in the number of medals, trophies and honors which it holds. It is exceptional, too, in its history. It is the second oldest band in the United States Army and traces its history back to 1848 in which year it played an important part in the Mexican war. It was a part, the human interest element of which is eloquently attested by a gift that the women of the United States then in Mexico City, presented to it. This interesting souvenir is a solid silver drum major's baton engraved with the significant names,—San Antonio, Cherebusco, Molino de Rey, Resaca, Palo Alto, Monterey, Vera Cruz, Chapultepec, and Mexico City. At the military tournament in Albany at the time of the Hudson-Fulton celebration, the band again distinguished itself by winning a sixteen-inch silver cup.

It may be an exceptional band, too, in its present leader. Mr. Freier is a composer of note. He was at one time teacher and band leader at the New York Military Academy, and was one of the best known musicians in the A. E. F. in France during the war, and later with the Army of Occupation. For two years he was stationed at Mayen, in Germany, as leader of the Fiftieth Infantry Band. His name became well known at the resorts of the section, just as it has become known in the Eastern states since his return.

But the Fifth Infantry Band is typical of the new military musical organization. It is typical of the new social spirit of army music, and in the fact that wherever it goes on concert tour, or in the neighborhood of Fort Williams where it is stationed when at home, it is at the service of every community interest. The formal vote of thanks which it recently received from the city council of Fitchburg, Mass., for its services at the Boy Scouts field day, is typical, so are its programs voluntarily given at the veterans' hospitals, orphanages and homes for shut-ins wherever it goes.

Now there ain't no chorus 'ere to sing

Nor there ain't no band to play

as Mr. Kipling has it. But we proudly begin to congratulate ourselves upon the fact that we have military bands that we may compare with those of the famous Coldstream Guards of London, the Guard Republicaine, of Paris, and the Royal Carabinieri, of Rome. And even more proudly, we congratulate ourselves, because when the regimental band comes out on the Village Green, people are all neighbors again together, just

as they were during those war days which witnessed the birth of a true community spirit. Long live the Regimental Band!

WE use THE ARMY AND NAVY HYMNAL in our services, and find it especially good for various reasons. It is good for men's voices in that many of the hymns are old and familiar. For the same reason it is good for congregations composed of men of different faiths. During a recent service our hymns were composed by a Roman Catholic, an Episcopalian, a Baptist and a Congregationalist. There are enough of the old hymns to satisfy and enough new ones to create interest. It is an ideal book for the Army.

J. Burt Webster, Captain, U. S. Army,
Chaplain 26th. Infantry,
Plattsburg Barracks, N. Y.

WE WANT TO KNOW

About the interesting and unusual achievements in your work.

When your Sunday School or one of your young peoples' groups, for instance, presents a distinctive holiday program—when you have a particularly fine series of song festivals—or when you put on a religious pageant or a Biblical drama in place of a regular service, we want to know about it.

If you have introduced the dramatic method of instruction in junior Bible study; or if you have had a part in inter-church musical organizations, or community organization for Sunday afternoon "get togethers"—we are interested in that, too.

We would like to know about your musical work or any dramatic production developed under exceptional conditions (or in unfamiliar or isolated sections and with unusual groups of people).

WE WANT TO KNOW because we wish to become a clearing house of information and service in the field of Art in Religious Education, and we believe that one of the richest sources of material is the church that is working out new and progressive programs along experimental lines.

WE used Dr. Smith's pageant THE LIGHT OF THE WORLD last Sunday evening. A large audience of about eight hundred crowded the house, and the service was a very beautiful one. The Century Co. deserves congratulations for giving us so fine a grade of publications.

W. C. Taylor, pastor,
First Baptist Church, Albion, N. Y.

SOMETHING NEW IN THE TRAINING SCHOOL

A COURSE FOR PLAYERS AND LEADERS OF MUSIC IN THE SUNDAY SCHOOL, INCLUDING ALL PLATFORM SUPERINTENDENTS

Under the direction of Reginald McAll

Syllabus of Study for twelve sessions, beginning January 15, 1923
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1. **Place of music in worship.** Why music? What music? An intelligent program—need for study of spoken language before considering music.
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6. **How to select hymns.** Other musical material—wide field of choice—a musical library.
7. **Interpretation and leading of hymns**—playing a familiar hymn—tempo and rubato.
8. **Teaching a new hymn**—methods and technique—ear versus eye.
9. **Music for special occasions.** Necessity of selecting only that of permanent value.
10. **Maintaining the repertoire.** How to resist tendency to get into ruts.
11. **Hymns for the very young.** Limitation and possibilities.
12. **How to exercise and develop musical leadership.**

The course will be very practical, giving each active attendant a chance to learn the actual processes of leadership. That part of the work comprises its **tactics**. In addition the policy and aim of the superintendent will receive attention, and the exact functions he should and should not exercise. This is the **strategy**. Actual participation in the demonstrations of playing and leading is not obligatory. The course should be of value to many who can only observe. Such listeners should, however, plan to come to all the sessions if possible, and will be very welcome.

The **Hymnal for American Youth** is the book used in this course.



Ruth and Naomi

Published by Permission of National Non-Theatrical Motion Pictures, Inc.

THE STORY OF THE OLD TESTAMENT IN MOTION PICTURES

by

Nina D. Gregory

THE new moving pictures of the chronicles of the greatest of all books—The Holy Bible, seem miraculously to fulfill the literal injunction in the text:

"Now these are my commandments . . . thou shalt teach them diligently unto thy children and shall talk of them when thou sittest in thine house and when thou walkest by the way . . . they shall be as frontlets between the eyes."

The last of the series of fifty-two reels, completing the gigantic undertaking of embodying in screen version an accurate story of the Old Testament, has just been received from Italy by National Non-Theatrical Motion Pictures, Inc., 130 West 46th Street, New York.

Some conception of the magnitude and importance of this production may be conveyed by the fact that it has, for a period of five years, occupied the exclusive attention of a staff of artists, specialists, archeologists, antiquarians and a multitude of performers, on the locations in which the original events occurred, involving an expenditure of over three million dollars.

The result is a series of pictures, not only artistic in the highest degree, but accurate and faithful to Bible times, customs, and spirit. The intense human interest and the thrilling dramatic events, pulsating with life in all their emotions and color, carry the spectator through a series of swiftly moving narratives, giving, in chronological sequence, the great stories of the Bible.

The Creation and *Adam and Eve in the Garden* are followed by the first tragedy—*Cain, and the Death of Abel*; the story of *Noah and the Ark*—the cataclysmic *Deluge*; the frenzied *Building of the Tower of Babel*; the stories of *Abraham and Sarah* and of *Lot and His Wife*; the fiery *Destruction of Sodom and Gomorrah*; of *Isaac and Rebecca* and their sons, *Esau and Jacob*; and of *Joseph and His Brethren*. The grandeur of the architecture and pageantry of the Pharaohs is featured; Moses and the miracles he wrought; the beautiful love story of *Ruth*; the magnificent splendor of the Court of Solomon; and so the story goes on to the end of the Prophets.

In this new story of the Bible, effective

use has been made of the latest discoveries made by scholars through new interpretations of old manuscripts and through progressive research, excavations, and explorations in the Holy lands.

There is an entire absence of sectarianism in the presentation of this collection of life stories of a real people of ancient times. Facts are presented for the spectator to interpret from his own point of view or that of the minister of his own church.

The church and school have more to do with the molding of the lives of the young than any other factor in our national life. This new instrument of education appeals to the intellect and the memory through the most comprehending of the senses. The child's interest and mind are effectively impressed, and he goes home to hunt up the Bible stories and read them for himself—an opportunity not to be lightly overlooked.



Pharaoh In The Temple

Published by Permission of National Non-Theatrical Motion Pictures, Inc.

A New Book

The Drama in Religious Service

By MARTHA CANDLER

A practical book covering the field of religious drama. Richly illustrated. Tells you about staging, costuming and lighting, and how to use simple materials with good effect.

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THE CENTURY CO., 353 Fourth Avenue, New York City

A BRIEF GLANCE OVER THE FIELD OF RELIGIOUS PAGEANTRY

IN a surprisingly short time religious pageantry has passed from being a novelty into an established method of religious worship. And not only the church but the art theatre, the community theatre, the school has begun to find it a common medium of expression for days, dates and events significant in the common life of the group. Hardly a month goes by now without witnessing a distinctive production in some part of the country. Some of these new pageants have attained a literary excellence, a perfection of technique in production, and a brilliance, beauty and spiritual appeal that gives them prominence throughout the pageantry field.

Notable among these productions was *John Knox*, written and presented in celebration of the fiftieth anniversary of the founding of the San Francisco Theological Seminary. *John Knox* might almost serve as a model of the religious commemorative pageant with its realistic and its allegorical characters, its great Abbey tower in the background, its processions and recessions, its chorals and folk dances, and its gorgeous coloring introduced in the scene with Mary Queen of Scots,—with its theatrical effectiveness and its religious impressiveness.

The Spirit of Christian Liberty is an outstanding character in each scene from the first depicting the Passing of the Celtic Monks to the final sermon preached by Knox. These include The Burning of Master Wishart and the passing of the torch from his lifeless hand to that of John Knox; the Coming of Knox to England; John Knox in Geneva; and his Meeting with Mary, Queen of Scots. The Medieval music chanted by the monks throughout the first scenes and growing fainter and fainter in the distance, forms an impressive element of the pageant.

Another notable pageant of commemoration is "The Founders of the Faith" which was produced lately at the Piedmont church of Worcester, Mass., by its author, Mrs. Annie Russell Marble, whose work is of more than local reputation both in the religious and the community-dramatic fields. This pageant portrays the zeal, patience and suffering of the apostles in the early days of the church. Striking scenes from the lives of Peter and Paul were elaborated and made highly dramatic by the use of special lighting, color and music. Illustrative selections from Gounod's Redemption and Mendelssohn's St. Paul were used, and one of the most beautiful features of the production was the chorus of angels.

Of much wider scope were the pageants given at the International Sunday School Association, in Kansas City, at the Triennial Convention of the national Episcopal organization, at Portland, Oregon, and at Boston University in the School of Religious Education. Other productions of more than local significance have also been given in connection with the New York Sunday School Association, the Boston Institute of Religious Drama and under the direction of the national Community Service.

It is an interesting fact that when Professor H. Augustine Smith presented his pageant, "The Commonwealth of God," for the first time at the Sunday School Convention in Kansas City as one of a series of demonstration programs which also included his "Light of the World," more than 18,000 people were crowded into the great Auditorium. It was stated by a local paper that no such gathering had filled the building since the occasion of ex-President Roosevelt's last address there.

As a result of some of these demonstrations, the local church groups are able to plan and carry out beautiful holiday celebrations. In New York City and suburbs alone there were at least a score of Christmas pageants. Some of these were held in connection with Christmas Tree festivities; others took the place of the Sunday morning service, or evening service, of the holiday week. Every Protestant denomination was represented in these celebrations, which, according to the present prospects will be equalled in number by Easter pageants and dramatic services.

Such groups as the Y. W. C. A., the Camp Fire Girls, and community and neighborhood clubs are making wide use of religious pageantry for their Sunday meetings, and it is interesting to note that in the case of the latter, Jewish girls take an interesting part in the activities. In fact, this movement which we now feel to be playing so important a part in the activities of the Protestant churches and in Protestant communities, is by no means limited to these. There is in New York at present a Jewish "little theatre" which has begun the production of Biblical and ethical plays which are to be sent on tour through the country after their successful try-out here.

The broader-than-sectarian aspect of religious pageantry—the universality of its appeal—is being demonstrated in many places, nowhere more conclusively than in Long Beach, California. A community pageant-drama, "The Man of Judah," was played

there for a short season last summer with such success that a permanent association has been formed, and a new religious drama will be presented each season. At the Art-Center, in New York City at the Christmas season, a beautiful rhythmic pageant representing the familiar Nativity scenes was played after the best traditions of the new

Art Theatre, and with great beauty and religious feeling.

New material is being made available constantly, new experiments are being carried forward; and great as the advance in this field has been during the past year, we can but feel that greater things yet are to be realized through and for it.

THE MAKING OF CATHEDRAL BOY SINGERS

TO sit in some dim, far-away corner and listen to the boy singers of a great Cathedral choir is, first, to marvel at the clearness, the purity, and the almost unbelievable sweetness of the tones that issue from such small throats and so perfectly fill such great spaces. And then, one can but wonder whence come so many young musical prodigies when even in the rendition of elaborate holiday music such as the great Masses of Beethoven and Rheinberger, and Gounod's St. Cecilia Mass—which are sung in Latin and with a full orchestra—the smallest infant voice never falters or breaks.

But genius in the case of boy singers, as elsewhere, is, according to Professor J. C. Ungere, who is the organist and Boy's Choir master at St. Patrick's (the great Catholic cathedral of New York), nine-tenths hard work. There are musical prodigies among the singers sometimes, Professor Ungere says. From time to time a great singer emerges from their midst. But silver sweet tones do not issue as if by magic from the young throats. The great Masses are not sung by inspiration. Each singer is the product of a long training not only in musical technique, but in lung development, voice building and Latin.

The singers are selected for the St. Patrick boy choir from the last primary grade of the parochial school at an average age of eight. For a period of two years thereafter, they spend a part of every school day in training under Professor Ungere's personal direction. Sometimes there is an exceptional boy who can complete the preliminary work in one year, but there are unalterable qualifications which he must fulfill perfectly before he is graduated into the senior section, or the rank of singers that appear at the church services.

First, voice, then mental alertness, temperament and opportunity decide the swiftness with which the singer, once having taken his place in the High Choir, (as it is called to distinguish it from the chancel choir which sings the Gregorian chants) is promoted to the front bench where the solo singers sit,

and where from four to six soloists are kept for special parts. Sometimes it happens that the newest, smallest boy on this front seat has an unexpected opportunity to take a conspicuous solo part in the service, through an absence or other emergency. It is just at such a moment as this that the little singer as we are familiar with him in poetry and romance, astonished at the sound of his own voice lifted alone in the vast place, gets the great inspiration which carries him on far into a life career of music.

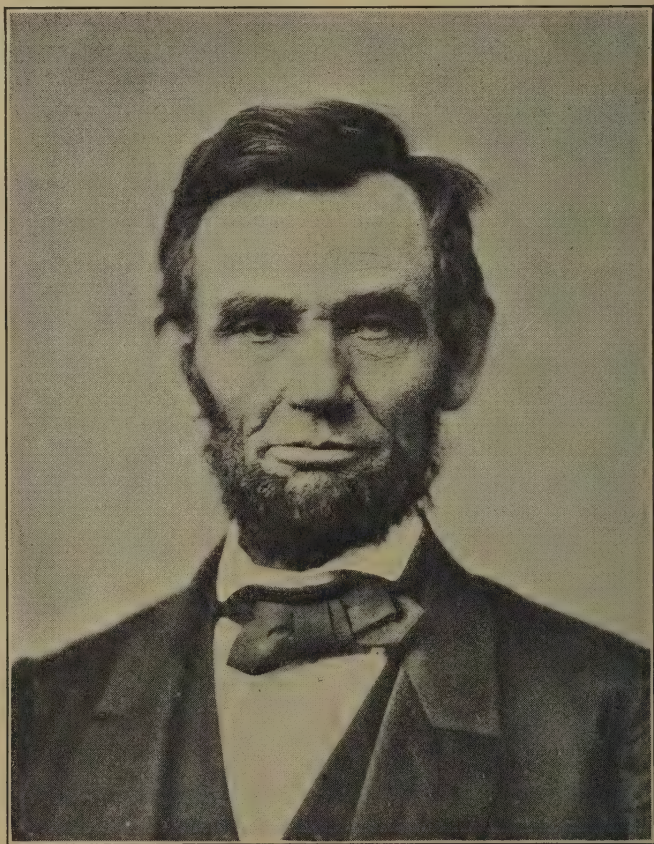
And it does sometimes happen in real life, Professor Ungere tells us with a deprecating smile. The genius of the little Italian is apt so to flame up—or the calm intellectual genius of the little German in the conscious mastery of technique to thus find expression. But these are not the everyday occurrences. Normally, the boys are a singing unit developed with an almost military precision, each to take his allotted place when the moment arrives.

And the marvelous part of it is that any normal, bright little everyday boy may become a good choir singer. Professor Ungere, who has devoted a lifetime to the work, and who has trained thousands and thousands of singers, is certain of this. He is certain that *voices are made and not born*, for choir work, that is.

Now this is a tremendously significant statement to be made by a great authority on the subject, and one that is full of import for the Protestant churches, which are, in the main, just now beginning to embark seriously in graded religious education and in week-day church schools. It means that the Choir Director or the Musical Committee does not have to wait to find young geniuses before starting the class choirs which are later to be assembled into massed choruses for special musical work. The boys—and the girls, too,—the average, everyday ones are waiting to be organized into singing groups which, if they cannot at once attain the perfection of a formal Cathedral choir, can play an interesting and important part in the church-social musical activities.

It is for us, rather, to be dedicated here to the unfinished work which they who fought here have thus far so nobly advanced.

ABRAHAM LINCOLN



*We must have but one flag. We must also have but one language.
This must be the Language of the Declaration of Independence.*

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The Century Church Bulletin

DEVOTED TO A DISCUSSION
OF CHURCH MUSIC: DRAMA
IN THE CHURCH: PAGEANTRY



MARCH, 1923

THE BIRTH AND DEVELOPMENT OF HEBREW HYMNS

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A LIVING MEMORIAL AT CHATEAU-THIERRY

OUR RELIGIOUS DRAMATIC PROGRAM

THE CHASTENING

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The Century Church Bulletin

Edited by

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THE BIRTH AND DEVELOPMENT OF HEBREW HYMNS

By

RABBI CLIFTON HARBY LEVY

IF Babylon had its Nimrod-Epic, and Greece its Epic Iliad and Odyssey these had to do with the adventures and exploits of human heroes. The Hebrews gave the world the Psalms, the great models for hymns to God. It might be noted incidentally that the same period, about one thousand years before the Christian Era, produced David and Homer, a suggestion at least that a wave of poesy was sweeping the Earth, and how typically Greek and Hebrew responded!

If we seek the beginnings of our modern devotional hymns we shall have to go back to the Old Testament to learn how hymns were written and sung, and what were the methods employed in primitive times.

Tradition, as set down in Genesis, had it that Jubal was "the father of all such as handle the harp and the pipe" (Genesis IV, 21), and this indicates the accepted belief that the use of musical instruments was very general long before the time of Abraham, the first Hebrew. It is a fact, now generally accepted, that primitive man's earliest forms of worship were in songs and dances, and that music is sacred long before it becomes secular. Having lived in Egypt for many generations it is not surprising that after crossing the Red Sea, Miriam, sister of Moses, leads the women in song with a sacred dance, accompanied by the "timbrels."

It is very plain from numerous Biblical passages that sacred songs were accompanied by musical instruments of various kinds. These were of three types, instruments of percussion, such as drums and tambourines, reed instruments of the flute order, and string instruments, consisting of harps, and guitars of many shapes. In addition they used the horn, especially of the ram, for religious ceremonies, but this was not utilized for accompanying the songs. The brazen trumpets came later and were used chiefly in war alarms, but not orchestrally.

The Hebrew song is rhythmical, though not measured in feet precisely like English poetry, but it undoubtedly had its cadences,

pauses and accents, of which we can not be certain now.

Deborah, the Prophetess, is represented as singing a stirring song for encouraging her people (Judges V), and probably this served as a great marching hymn when the hosts of Israel marched forth in battle array against the forces led by Sissera.

The systematic development of Hebrew Hymnology probably began with the so-called "School of the Prophets" instituted by the Prophet Samuel. That song formed an important part of the curriculum is evident from the passage in which Saul meets a band of these singing prophets and joins in their song, to the surprise of those who ask: "Is Saul also among the prophets?"

There can be little doubt that David received training from Samuel, and this undoubtedly aided in developing the genius of which he was possessed. The tradition which associates David's name with the Psalms is certainly to be relied upon, for it is one of the most complete traditions cherished by the Jews. He may well be regarded as the founder of that Hebrew hymnology which came to full fruition in the Psalms, one hundred and fifty of which form our present Book of Psalms.

No scholar for a moment contends that all of these, or even most of them, were actually written by David. He had originated a style, a mode of composition, so to speak, and any poet who came afterwards who followed the model set by him was glad to sink his own name into obscurity if he could gain acceptance for his song, as "Of David," or in his masterly style. Any real student of the Psalms knows that many were produced much later than the time of David. "By the waters of Babel" could have come from no period other than that of the Babylonian Exile, and this was centuries after David's death.

Several of the Psalms are considered Macabean, that is, they express ideas and ideals of no other period in Jewish history, and therefore few hesitate to accept them as the inspiration of the little band of heroes who

fought for the right to worship the God of their Fathers, even against the will of the tyrant Antiochus.

But David had developed not only a type of composition in his Psalms, but according to the Book of Chronicles (I Chron. XV) he instituted a system of musical instruction under which there were no less than four thousand musicians in the royal school of song. It is stated that there were two hundred and eighty-three teachers, of whom three were distinguished for their great skill in composition. These were Asaph, Herman and Jeduthun, whose names appear attached to some of the Psalms. The supreme director of the school was Chananyah, a Prince of the Levites, ranking next to the King himself.

While David was not permitted to erect the Temple, he prepared the way for an effective and inspiring service, not only through writing some Psalms, but also by the training of the thousands of singers, who were to officiate there. After the return of the Jews from the Babylonian Exile under the leadership of Zerubabel and the rebuilding of the Temple by Nehemiah, the elaborate services were restored, and the book of Psalms became the 'Hymn-Book' of this, the Second Temple at Jerusalem. Only such Psalms as bore favorable comparison with the Davidic Psalms were added to this collection and when the book was finally closed, we may be sure that many inferior hymns were omitted.

It would be difficult to overestimate the value of the Psalms as devotional Hymns, for they constitute a very large proportion of the service of every church and synagogue. They set a lofty standard of composition, for in them we may find the expression of almost every mood of the human soul. How well they have stood the test of time and criticism is proved by their almost universal acceptance. When compared with some modern hymns, how flat, uninspiring, and at times almost silly these newer compositions appear!

It is to be regretted that the musical accompaniment of the Psalms is altogether lost. The accents of the Hebrew versions merely indicate a kind of chant, and are of more value as suggesting the connection of phrases than of musical sounds.

The traditional melodies still treasured in the Synagogue are not those of the Psalms, but of some later hymns, and it is by no means certain how old the compositions are or their accompaniment. In some cases we find that the melodies differ in different countries, and it is not easy to prove which, if either, was the original melody. The most universal Hebrew Hymns of the Synagogue today are probably three in number. All are known by the first words of the hymns. That one called "En Kelohenu" (There is none like

unto our God) is a strange variant upon the words "Our God," "Our Lord," "Our King," "Our Redeemer," the first verse stating that there is none like these; the second asking "Who is like" these?, the third, "Let us thank" these, the fourth "Praise be" these, the fifth "Thou art our God, Thou Art our Lord, Thou art our King, Thou art our Redeemer."

Another hymn is really a metrical rendering of the Maimonidean Creed, written in the Twelfth Century and still fervently repeated by many millions of Jews, to several variant melodies.

There can be little doubt that the church chants, such as the Gregorian, have been directly based upon ancient synagogue-chants, but the tracing of the musical accompaniments of hymns is a difficult if not impossible task.

That the hymnology of the Hebrews has affected Christian hymnology is admitted, and natural. With the book of Psalms before him as a model the writer of a Christian or modern Jewish hymn had a model of many types to follow. If some of these writers have not been true to type, and have given the worshippers hymns which lacked dignity or vigor of thought it was not due to lack of inspiration in the Psalms but rather to the desire of some of the modern writers to be 'Popular,' which really meant ungenueine. We may not share the warlike sentiment expressed in some passage of a Psalm, but we know that it is genuine, and that the writer really meant what he said.

The poetry of Hebrew hymns is not always appreciable by ordinary readers who seek rhyme, rather than reason. Hebrew poetry with its parallelism of thought is invaluable in suggestion, offering just what is required by the worshipper, the emphasis of idea by repetition in varying form. Modern versifiers who have given us metrical versions of the Psalms have not always caught this feature of Hebrew poetry, but those who have, give us the most telling hymns. Their hymns are real appeals, prayers with a musical accompaniment, as were the Psalms themselves.

It is not probable that the Hebrews had any instrument corresponding to our organ, but by the variety of instruments which they did use, as we gather from Biblical statements and from ancient monuments, the orchestration of the music in the Second Temple at least was made very elaborate and, even complicated.

The Hebrew words for these instruments have been studied carefully and now we know that all kinds of reed and string-instruments were used as well as those of percussion.

The modern hymnologist is safest against error if he follow the fine model of the Psalms in writing his new hymn.



THE CHAPLAIN AND THE SAILORMAN HUMAN INTEREST

DIVINE SERVICE AT SEA

By Evan W. Scott, Captain, Chaplain Corps, U. S. N.

THERE is a romance about the sea and all things pertaining to it, and Divine Service on board a sea-going ship never loses its supreme interest, even for those to whom it has come to be most familiar.

The decks being washed down and put in order during the early morning hours, breakfast served, and the crew mustered and dismissed, preparations for worship are initiated by the Officer-of-the-Deck, who gives the order, "Rig Church." If the weather is fair and mild the service may be held out on the open deck under the awning, with canvas spread on the weather side for protection against the wind and spray. However, one of the crew's living spaces is generally used, the walls being covered and festooned with pennants and flags, which hide all trace of the fact that this compartment is utilized by the men for messing, sleeping, gun-drills and routine work. A movable desk is set up, the piano brought in, and backless benches and the available chairs serve as pews. "Church is rigged" by one of the divisions, the Chaplain putting on the finishing touches to suit his own fancy as to proper arrangement and to make the space serve to most advantage.

At ten o'clock the bugler sounds "Church Call," the boatswain's mate "pipes" through the ship and calls, "Smoking-lamp is out; keep silence about the deck during divine service." The "Church Pennant," a triangular white pennant with a blue Latin cross, is hoisted above the "colors," and is the only emblem ever placed above our National Ensign.

There are lacking many elements usually considered helpful or essential in a place of worship—a stately shrine with hallowed memories and traditions, suggestive symbols, a beautiful organ, a splendid choir. Yet there is a distinct religious appeal in the direct simple service, in the close personal contact of man to man, and in the utmost dignity and reverence that prevail throughout. Led by the piano, or orchestra, if fortune favors, and by the Chaplain, the officers and men join earnestly in the best hymns in the Army and Navy Hymnal, and in the responses. They should get much from the worship for they put much in it. Some special music is contributed by a volunteer, to the enjoyment, interest, and pride of all present.

The prayers and the address are simple, direct, based on the great elemental truths of our spiritual experience. Creeds and creedal phraseology have no place—the themes are those that relate us to our most intimate problems:—self, our fellow-men (family), and God. On board ship a man does not come to Service to "save his face" or "bring his family"; he comes because he has a genuine desire to worship and that desire must be met and satisfied ere he returns to his duties. To the Chaplain, this is the constant challenge, and the consciousness of it is an inspiration that the parish minister may sometimes lack, or having, may not be free to build upon. For the Chaplain the perpetual romance of his work is the realization that there is a constant call for help of a good, sane, practical sort, and that he must be ready—today!

We have selected the following as an example of the beauty and richness of the Responsive Readings in the new book.

A LENTEN READING FROM HYMNS FOR THE LIVING AGE

by Ernest Bourner Allen

Suffering and Death

Then the soldiers of the governor took Jesus unto the palace, and gathered unto him the whole band.

He was despised and rejected of men: a man of sorrows and acquainted with grief.

And they stripped him, and put on him a scarlet robe: and they platted a crown of thorns and put it upon his head.

Surely he hath borne our griefs and carried our sorrows.

And they kneeled down before him, and mocked him. And they spat upon him . . . and smote him.

He was wounded for our transgressions, he was bruised for our iniquities.

When the chief priests and the officers saw him, they cried out saying, Crucify him, crucify him.

The chastisement of our peace was upon him; and with his stripes we are healed.

And all people answered and said, His blood be on us and on our children.

All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all.

And the governor asked him, Art Thou the King of the Jews?

And Jesus said unto him, Thou sayest.

And when he was accused by the

chief priests and elders he answered nothing.

He was oppressed, yet when he was afflicted, he opened not his mouth.

Then Pilate released unto them Barabbas; but Jesus he scourged and delivered to be crucified.

By oppression and judgment he was taken away. Yet he bare the sin of many, and made intercession for the transgressors.

They took Jesus therefore; and he went out, bearing the cross for himself.

And there followed him a great multitude of people, and of women who bewailed and lamented him.

And when they came to the place which is called The Skull, there they crucified him.

And Jesus said, Father, forgive them; for they know not what they do.

And about the ninth hour he cried with a loud voice, My God, My God, why hast thou forsaken me?

And one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave it to him to drink.

When therefore he had received the vinegar, he said, It is finished.

And when he had cried with a loud voice, he said, Father, into thy hands I commend my spirit.

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"The greatest religious advance will be brought about by the religious leadership which takes all of life for its field, breaks down the artificial distinctions between things sacred and things secular, and invests the whole round of human interests with spiritual significance, refusing to think of religion as a mere department of life—"

So writes Mr. Glenn Frank, editor of the *Century Magazine* in one of a series of papers devoted to a discussion of the present spiritual outlook of the Western world. And it is of a leadership of this quality and calibre that one is forcefully reminded in reviewing the work of the Chateau Thierry War Memorial today; a work conceived in a great crisis, through a great power of vision; and developed to the place where it is making its distinctive contribution to the post-war communal culture of France.

It was soon after the Germans had left their fearful trail of death down through the Valley of the Marne, in 1918, that this memorial building was conceived. The head of the Methodist Mission in France went out and stood looking at the pathetic little graveyard at Belleau Wood where our boys lay, in graves still unmarked. As he looked out over the freshly turned earth, he wondered what monument could be half fine enough to commemorate the bravery of those soldiers who lay there. Gradually, he visualized a home of service for the refugees who were beginning to return, mostly homeless and broken, to the devastated area. The vision grew. The Board of Home Missions of the church in New York, wanted to aid. The French Government was interested. And so, the Memorial as it was finally planned was to be a place filled with the happy laughter of cared-for children—the same children, perhaps, whose wretched suffering had stirred the hearts of the now silent soldiers. It was to be a place where people weary with much suffering might forget and hope again in an environment of peace and beauty, after their needs had been ministered to, and their daily lives as nearly as possible reestablished.

An historic old building, within a stone's throw of the famous Stone Bridge, which was destroyed to prevent the Germans getting across the Marne on the day after the

arrival of the American Army, was bought and remodeled. Almost immediately its emergency relief work was begun. It was not until May, 1920, that the community program, which has flowered forth into so significant a thing, was begun.

"One can hardly imagine," says Dr. Julian S. Wadsworth, under whose direction the War Memorial has been run almost from the start, "what our social gatherings have meant to a little conservative community of eight thousand who for five years had absolutely nothing of refining influence,—had only the din of musketry and the roar of cannons."

The Sunday evening open house entertainments to which everybody is invited regardless of creed or sect, are one of the most popular of all the institutions. The director's wife acts as hostess on the first Sunday night of the month when a parents' and children's reception is held. A competent speaker gives an address on proper health conditions in the home, and a moving picture on the same general subject is shown. Tea and cocoa are served at an informal reception afterward, and excellent opportunity is offered for everybody to be friends and neighbors together.

The second Sunday evening is eagerly looked forward to by a large number of people. It is literary evening. When it was first started, attendance was limited to those belonging to the Library Association, but outsiders clamored to come until now standing room is at a premium. Moliere, Anatol France, and other distinguished men of literature are the subjects of discussion. Sometimes, the evening is spent in short talks about favorite poets. "The History of French Songs," was the subject of one this-season series of meetings. The wife of the inspector of Public Schools presided, and the most popular songs of each period were sung.

The third Sunday is regularly devoted to classical music. A recent evening was devoted to "Wagner, his philosophy, life and work." A number of selections from his compositions were given, including renditions from Parsifal. Another evening was devoted to Mozart, and still another to Berlioz with selections from his interpretation of the Damnation of Faust. The January program is a Beethoven evening. This may sound "highbrow" for an unpretentious community, but the eager and general interest in the Musical Sunday is evidenced by the fact that demand has led to the organization of further meetings along the same line within the month. A recent series of such

meetings was devoted to a study and discussion of The Development of Classical Instrumental Music.

The fourth Sunday evening is given over to Community Sings. Everybody comes, from the mayor to the humblest town person, and everybody is instructed in sight singing. Some of the fine and colorful old *cantiques*, which have their roots both in the traditions of the Catholic and the Protestant churches, are sung.

The *Salle de Music* of the War Memorial presents some interesting scenes at the various musical gatherings. It is a room seating about seventy-five persons, and opening into several social rooms so that about a hundred and fifty people can be seated. A splendid group of local musicians have voluntarily organized themselves into a permanent body. They include a violinist, a cellist, and a number of good singers, and they regularly devote one night a week to practice under Miss Bertha Sedgwick, the pianist.

Much credit for the fine music and the exceptional musical appreciation of the people is given by her fellow-workers to Miss Sedgwick, who belongs to the Memorial House staff, and is also an exceptionally brilliant student of literature and music. She is a sister of Anne Douglas Sedgwick, the writer, and a member of the brilliant literary family of Sedgwicks of Massachusetts. Through her influence, well known musicians from Paris, and sometimes, even from America appear on the programs.

Distinctive as the musical and literary features are, in the whole history of community house activities, they are only a part of the regular War Memorial interests, which are consciously shaped to appeal to every individual.

These include a weekly clinic for mothers and children under the supervision of local physicians, and with a visiting nurse attached to its staff. They include also a delightfully interesting *Creche* for the daily care of babies from three months to two years of age. Some of these come from the

families whose homes were devastated, and where the mothers are working. All of them receive loving care and attention.

Educational activities for young people include classes in English, shorthand, type-writing, and athletics, with sewing classes for the girls. There is a free library, with nearly 1000 carefully censored volumes in circulation, and a comfortable reading room. There is a Boy Scout organization and a Girls' Social Club to which 25 or 30 young women belong. The Boy Scouts organized through the War Memorial recently brought home numerous honors from the National Encampment of France, including five first award medals and the Gold Medal for second place in the camp.

There is a Museum room where a valuable collection of souvenirs of the war is constantly being added to, and which will gain additional value with the passing of every year.

Every day and every evening in the week has its own particular interest. The game rooms are reserved for men and boys two nights weekly, and for the girls one night. Saturday is family day, when music, games, special parties, and conversation in English and French afford an ideal opportunity for the establishment of lasting ties among the French, English and American.

It is a gospel of joy, free, unstinted, and unceasing which the War Memorial preaches, or rather practices. It is a living example of the contagion of heroic undertakings, for does it not serve humanity and perpetuate the ideals of civilization just as did those whose memory it would commemorate! "The conscious control of civilization is at last within our grasp," Mr. Frank says, "if we can heal the age-old schism between the leaderships of our secular and our religious lives." We feel that these schisms are already healed there where the representatives of science and of art join hands with these Methodists in a work that is far wider than any sectarian boundaries.

IN PREPARATION

Boys and Girls from Hebrew History

A Pageant for Children's Day

By

ANNIE RUSSELL MARBLE

OUR RELIGIOUS DRAMATIC PROGRAM

By a Practical Church Worker

JUST a year ago, we decided to put on our first church drama. At least, the idea was suddenly in everybody's mind at once. But when we got to an actual discussion of the carrying out of the plan, we found some difficulty. Everybody had a different notion of what church drama was or ought to be. Apart from the people who just on general principles objected to "play-acting in the church," there were four major divisions of opinion, about as follows:

Those who thought it ought to be an entertainment for the young people, almost all of whom had a short Easter holiday; those who wanted to have a missionary pageant which would represent the needs in foreign fields graphically enough to justify a generous free will offering or even a charge at the door; those who wanted a celebration of a sort that would illustrate the work and progress of the Sunday School during the year; and those who wanted an Easter service in dramatic form,—one adequate to carry the message of the Resurrection.

We had the latter.

It is not worth-while to enter into the arguments and compromises which led to our putting on the dramatic service of worship in preference to anything else at this particular season. After all, there were theatres for those who wanted entertainment; and the missionary play and the dramatized Bible lessons could be put on at any time of year.

After discussing a half a dozen Easter dramas and pageants suitable for presentation in the chancel, we finally decided upon Rosamond Kimball's *Resurrection*, as being neither too brief and simple for a church service nor too difficult technically for us, as amateurs, to undertake. This piece is composed of selections from the Bible arranged into the dramatic form of a mystery play which we began to feel very strongly, even while we were rehearsing it, invoked a spirit of worship in the players as well as the beholders.

One of our women had had a brief course in directing at a summer school, and she chose the cast, managed the lighting, and took general oversight of the production. The minister was chosen as the Reader, and the cast was chosen from the young men and young women of the church. The Woman's Missionary Society not only undertook to make the costumes under direction, but also volunteered to buy the material for them. The choir

leader took over the musical preparation until it came to the final rehearsals when the service was practiced as a whole. The Bach Passion Music, the Easter carols, and the hymns were interspersed through the acting.

Everyone said that it was one of the most impressive services we had ever had in our church. We presented it on Easter eve, and so many people were turned away that we had to present it again on the evening of Easter day and the house was crowded. We felt that the people went away, aroused and inspired. Everybody wanted to do something to encourage more dramatic services, even the conservative members who had not liked nor understood the idea at first.

Later, we decided to put on a large pageant that would use as many as possible of the young people, and yet one simple enough for us to manage with our almost total lack of any knowledge along this line. We selected "The Light of the World," by H. Augustine Smith, which proved as successful in its way as our Easter play had done. Then we produced the Book of Ruth, and the allegory, The Gift of Self, in the chancel instead of a Sunday evening service. These had more careful preparation than anything we had done before, and by the time we had given them, we had accumulated quite a display of costumes and properties and had aroused such an interest in religious dramatization among all of the young peoples' groups, that the director frequently had requests to assist this or that group in working out its own practice plays in the assembly hall, and this she always did.

We did not accomplish much during the summer, but we put on a beautiful Nativity play at Christmas, and a series of carefully worked out missionary plays early in the New Year.

We are getting ready for Easter now. Our girls' groups have chosen "The Chalice and the Cup" for presentation in the chancel during the Easter season. They are making their own costumes for it as a Lenten devotion. We are also preparing "How the Light Came," by Rev. F. D. Graves, which we think is going to be the most beautiful service for the church which we have yet undertaken.

And this year, we have also assisted the director who is producing "Why Didn't You Tell?" a little Easter play for the children of the factory mission. Our young girls have practically made the cos-

tunes for the characters which represent flowers and other nature children, little foreigners and the Christian Child.

The other churches of the town are beginning to come and ask us to help with their dramatic services, and I wish to tell about the experience we have had, because I know that there are other church groups eager to utilize this medium of expression, and yet fearful. We have never found any lack of co-operation or sympathy on the part of anyone to whom we

have gone for help in carrying out the details of our services. Everyone has been willing to help. And the things we have undertaken fearfully, we have experimented with till we worked out to our satisfaction. I feel that the great appeal that our church dramatic work has made has been through the careful choice of material, and the almost reverent attitude with which we made it ready for production if it was for production in the church proper and as a service of worship.

"THE CHASTENING"

CHARLES RANN KENNEDY, author of "The Servant in the House," has presented **THE CHASTENING**, a miracle play, for a special series of Lenten matinees at the 48th Street Theater, New York, after which it will be seen in a number of other cities. Prior to its formal opening, a special invitation performance of the drama given for the New York clergy packed the theater and brought forth expressions of interest and approval of a kind to confirm and strengthen the new spiritual union between church and theater.

The characters in the play are described simply as "A Carpenter," "His Wife," and "Her Son"; the scene, "an open space where three roads meet"; and the period, "Once Upon a Time." But there is nothing mythical or legendary in the unfolding

action which is the result of the Son's visit to the temple and his conversation with the wise men there. Humanness and Mr. Kennedy's characteristic humor run through the scenes even as they mount in dramatic intensity with the growing revelations to these humble people of the Divinity of their Son. And the Son even as he goes about His Father's business is delightfully at times a human child. Consummate artistry marks the acting of Mr. Kennedy as the Carpenter, Edith Wynne Matthison, as the Wife, and Margaret Gage, as the Son.

No one who has an interest in religious drama can afford to miss this stirring play of the boyhood of Christ. Mr. Kennedy has given a special interview on religious drama for amateurs, which will appear in the next number of **THE BULLETIN**.

THE ABINGDON PRESS, 150 Fifth Avenue, New York City, have a fine list of **Pageants and Life Plays**, and books on Religious Education. Write to them for their Bulletin.

THE WOMAN'S PRESS, 600 Lexington Avenue, New York City, announce the publication of a Miracle Play, **THE RESURRECTION OF OUR LORD**, by May Pashley Harris. The price is fifty cents.

BULLETIN BOUQUETS

I appreciate very much receiving the Bulletin.

* *

I find it an excellent and helpful magazine.

* *

I feel that you are doing a great work in the advancement of dramatized preaching.

* *

I am glad that my radio has been within range of your broadcasting and I hope that you will continue to broadcast the Century Church Bulletin in my direction, as I find that I get many valuable suggestions from it and also information that I can put to use.

* *

I find the Century Church Bulletin both suggestive and helpful.

* *

I do read, and that with a quickened creative interest The Century Church Bulletin.

* *

I recently saw a copy of your Century Church Bulletin and will very much appreciate being placed upon your mailing list to receive copies of this in the future.

* *

I receive the Century Church Bulletin and am very desirous of having my name on your permanent mailing list. Surely such a bulletin will prove to be of great service.

* *

As we are greatly interested in Pageantry and Church Music we find the Bulletin very helpful.

* *

The Century Church Bulletin is one of the most helpful and inspiring sources of information that I have been able to get. I should like to be counted as a regular member of mailing list.

* *

I think your Bulletin will prove very helpful to pastors in planning church entertainments.

* *

Thank you for the Century Church Bulletin which I read with much interest and shall file for reference.

* *

Thank you for this copy of the Century Church Bulletin. I would appreciate your kindness in placing my name on your permanent mailing list.

* *

We are interested in the material your Bulletin contains for the use of our Department of Religious Education.

We find that the Bulletin contains helpful suggestions and wholesome reading.

* *

I read it, enjoy it, and find help in it.

* *

I have been receiving the Century Church Bulletin and have appreciated it very much. It is a distinct advantage to one who is seeking to make the church an effective institution in modern society.

* *

I have been reading the Century Church Bulletin and as I am specializing in the field of Religious Dramatics, in the University of Southern California, find it interesting and helpful.

* *

I want to express my appreciation for this little magazine. I feel it fills a place in the fine Arts in Religion that can be gotten in no other way.

* *

Your splendid Bulletin is much enjoyed by me. I read it very carefully, and file it afterward. The last number was especially fine.

* *

I have found the Century Church Bulletin to be very helpful to me and my council. Will you be kind enough to place my name on your permanent mailing list.

* *

Your Bulletin has been a revelation to me just when I desired more light.

* *

It interests and helps me in a stimulating fashion.

* *

I shall be glad and grateful to have you continue to send me The Century Church Bulletin. It is suggestive, stimulating, interesting and often quotable. I should be sorry to miss it. And I would commend the service you render by its publication and distribution; and believe it will be found profitable to yourselves as well as to us of the churches.

* *

The January issue of the Century Church Bulletin just at hand. It is very interesting and suggestive.

* *

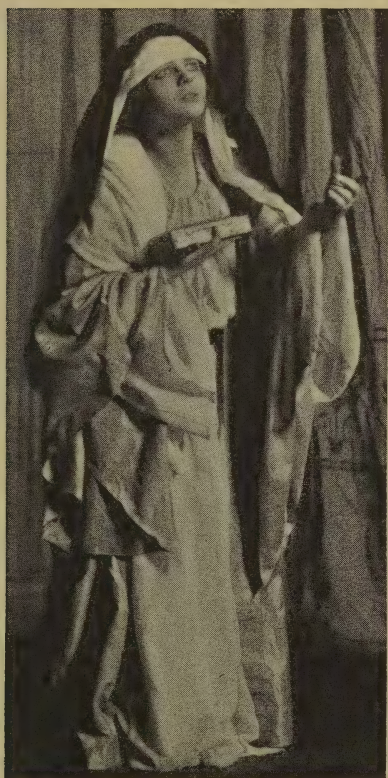
I have never enjoyed a periodical quite as much as I have this one and look forward to its coming from month to month.

* *

I am sure the Century Church Bulletin will be helpful to me in my work. It is more than I can expect gratis. Who is making it possible to give away such a splendid publication? Thank you very much.

A New Book
The Drama in Religious Service

By MARTHA CANDLER



A PRACTICAL book covering the field of religious drama. Richly illustrated. Tells you about staging, costuming and lighting, and how to use simple materials with good effect.

Price \$3.00, Postpaid

THE CENTURY CO.

353 Fourth Avenue

New York City

BUILDING A CHURCH ORCHESTRA

by

Asa Z. Hall, M.D.

THE Israelites were once commanded by the Pharaoh of the oppression to make bricks without straw. They discovered that straw was unnecessary when necessity drove them to the discovery. We had a similar experience in building an orchestra at the Baptist Church in Eaton, Colorado. A year and a half ago, we had no instruments, no players, no vision. Furthermore, we felt that we were about the poorest church in

musical ability to be found in town. We had just lost our choir leader, a very talented singer. The most of our members crawled under the juniper tree and went into mourning for the departed leader. They took it for granted that nothing could be done.

It was at this time that the present writer gained the idea that the way to build an orchestra is to start at the foundation and go to work. A player is one-



The Original Sextette

third native ability and two-thirds training. The native ability cannot always be discovered until the training is well under way. We had plenty of raw material in a lively Sunday School of a little more than a hundred. We had only Miss Fleming, the church pianist, and the writer who had had a little experience in orchestra work. Besides these, only two members

of the class of which the writer is teacher, had even taken music lessons; but we announced a practice night anyway and set to work. A violin was borrowed for one of the boys and the Sunday School was induced to buy a violoncello for another boy and later bought a viola for still another.

Our first practice was mostly exercises on the open strings, lessons in bowing and

rhythm. The next time, we attempted such easy pieces as "Nearer my God to Thee" and "Jesus, Lover of my Soul." I found the boys much more interested in these hymns than in tiresome exercises. Just as a boy learns to swim by going swimming, so these boys learned to play these hymns at Sunday School.

The people had to be very patient at first, for our music was not very musical. But before long, progress was apparent to everybody. We tackled the more difficult hymns and did not need to practice them beforehand. In a few months, we were

playing easy marches and overtures.

It has been our policy from the first to avoid trashy music. While other orchestras cater to the popular demand for fox-trots, two-steps and jazz, we have trodden the well-beaten paths of the classics. If you were to visit our services next Sunday, you would doubtless listen to such selections as "O Sanctissima," "Marche Pontificale," "Tannhauser," or "Cavalleria Rusticana." The people are beginning to appreciate this music, and we feel that not the least of our duties is thus to cultivate a taste for the best in music.



The Big Orchestra

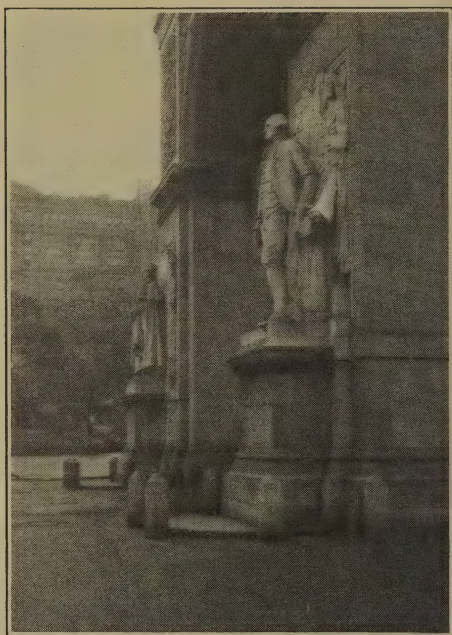
Several attempts were made at different times to add to the original sextette, but for the most part these attempts were discouraged. However, last Fall, after considerable debate, it was voted by the sextette to allow anybody to join the orchestra provided he or she showed a willingness to work. The result was that almost the whole class, together with a large number of younger children of both sexes are now enrolled in a big orchestra that plays for the Young People's Society while

the original orchestra continues to play for Sunday School and morning preaching.

Thus we have an orchestra of thirty players, perhaps the largest orchestra in a church of 200 members in America, growing out of a desperate musical situation a year and a half ago. The people sing better, are more interested in music, and more young people attend the services than did so formerly. What we have accomplished in Eaton can be duplicated in your field. Try it.

"We shall preserve our liberties only by the religious education of our youth."

GEORGE WASHINGTON



"George Washington may justly be pronounced one of the greatest men the world has produced. Greater soldiers, more intellectual statesmen and profounder sages have doubtless existed in the history of the English races—perhaps in our own country, but not one who to great excellence in each of these fields has added such exalted integrity, such unaffected piety, such unsullied purity of soul, and such wondrous control of his own spirit . . . That one grand, rounded life, full orb'd with intellectual and moral glory, is worth as the product of Christianity, more than all the dogmas of all the teachers."

From a tribute to Washington by ZEBULON VANCE

The Century Church Bulletin

DEVOTED TO A DISCUSSION
OF CHURCH MUSIC: DRAMA
IN THE CHURCH: PAGEANTRY



APRIL, 1923

CHARLES RANN KENNEDY AND HIS
MODERN MIRACLE PLAY

RESPONSIVE READINGS

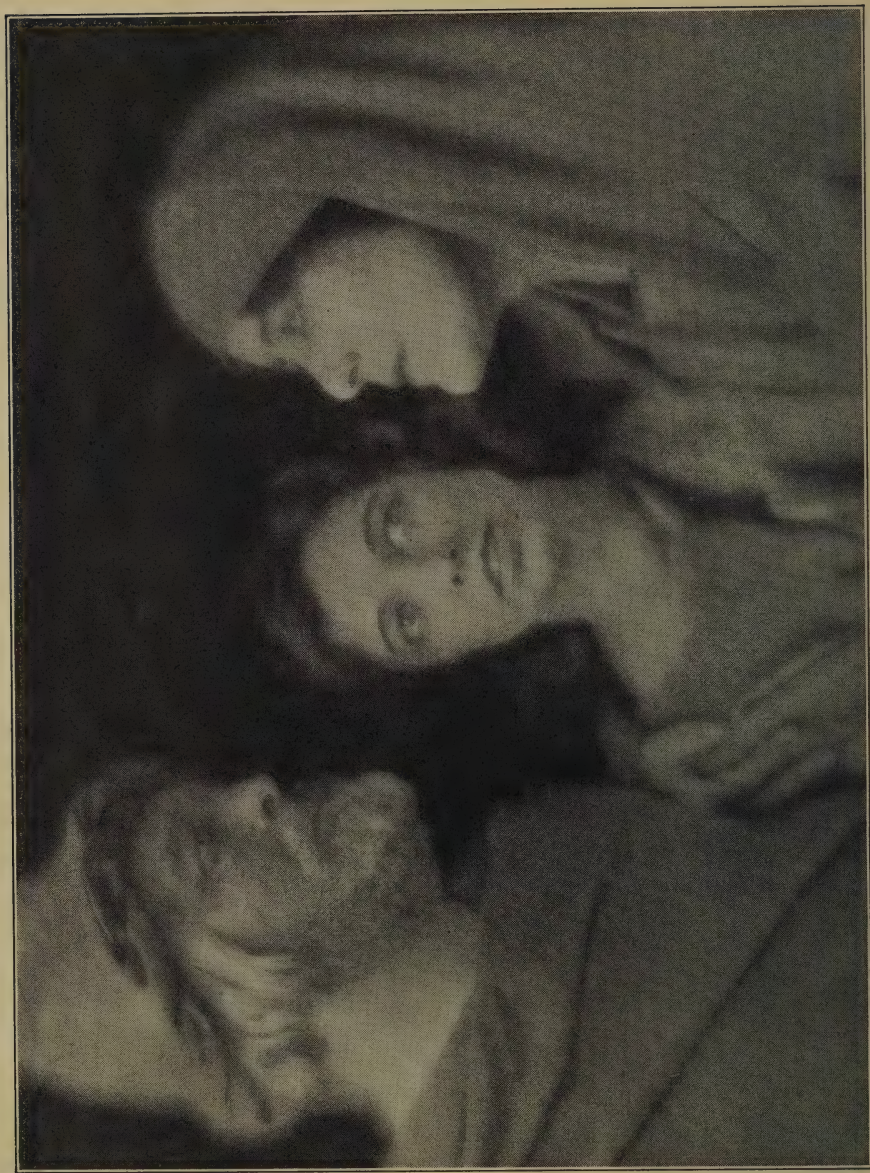
O Death, Where is Thy Sting?
The Promise of Power.

HYMNS

The Head that Once was Crowned.
No Longer of Him be it Said.

HOW THE ARMY AND NAVY
MAKE A HYMN-BOOK

353 Fourth Avenue The Century Co. New York City



THE CARPENTER, HIS WIFE, HER SON

In "The Chastening"

The Century Church Bulletin

Edited by

CAROLINE B. PARKER

CHARLES RANN KENNEDY AND HIS MODERN MIRACLE PLAY, "THE CHASTENING,"

Which Will Be Shown in Churches Large and Small After Its Present
Broadway Run Terminates

By

MARTHA CANDLER

IT was when Mr. Kennedy stepped down from playing the part of The Carpenter, shaken by a tremendous vision of the glories of Heaven; and, still wearing his picturesque costume, talked of religious drama—of *The Chastening*, and its relation to amateur church production in general—that one saw him as a most significant figure in the church-dramatic movement.

Charles Rann Kennedy, whose name coupled with that of his wife, Edith Wynne Matthison, has been more or less familiar on two continents for many years, is an author-actor-producer. He is an apostle of the classic. He is many things. But first and foremost, he is an artist, a man of tremendous vision—or visions would be a better word. Not the least of these (some church people have thought the greatest of them), this present, peculiar, gripping folk drama, dealing with an event in the boyhood life of Jesus Christ, has met with the sanction of prominent art theater personages as well as religious leaders. It opened at the beginning of Lent for four matinee performances at the Forty-Eighth Street Theater, New York City, and is now settled there for a steady run.

Ministers recommend *The Chastening* from their pulpits because of its strong spiritual appeal. Leaders in the amateur dramatic field recommend it because of the masterly technique of the acting, and directors in religious education departments hold it up as a model of simplicity in production. But Mr. Kennedy, like the prophet of old, is moved by none of these things. He has only the artist's incidental gratification that his message is grasped and understood. He utters for the joy of uttering. He utters his own private revelations—uninfluenced by outside opinion. And people get them and like them!

"I don't care," he said, at the end of that opening performance, "whether this play runs beyond the four experimental matinees or not. It is a message direct from God, and if more people want it in New York before we go on tour, we are glad to give it to

them." That many more wanted it was adequately demonstrated some time before a peculiar series of incidents led up to its being made the regular attraction at the 48th Street theater where it had been running.

"It is a splendid thing that the church has so generally come to see drama as a means of religious expression," says this artist who twenty odd years ago startled theater-going America with some of his *miracles* and *moralities*, and whose interest in this field has from time to time ever since become strikingly apparent.

"It is a great and significant alliance," he continued, "born out of the same sort of urge which prompted the ancient alliance between church and stage. It may be capable of greater things than we can now foresee, if only conditions are kept favorable."

Just what are the conditions favorable to the best and highest development of religious drama, one may judge from Mr. Kennedy's own succinct phrases:

"The church that has adopted the drama as a means of appeal must be bold to express through the drama its real faith.

"There must be no remoteness; no abstractions; no worlds seen through stained glass.

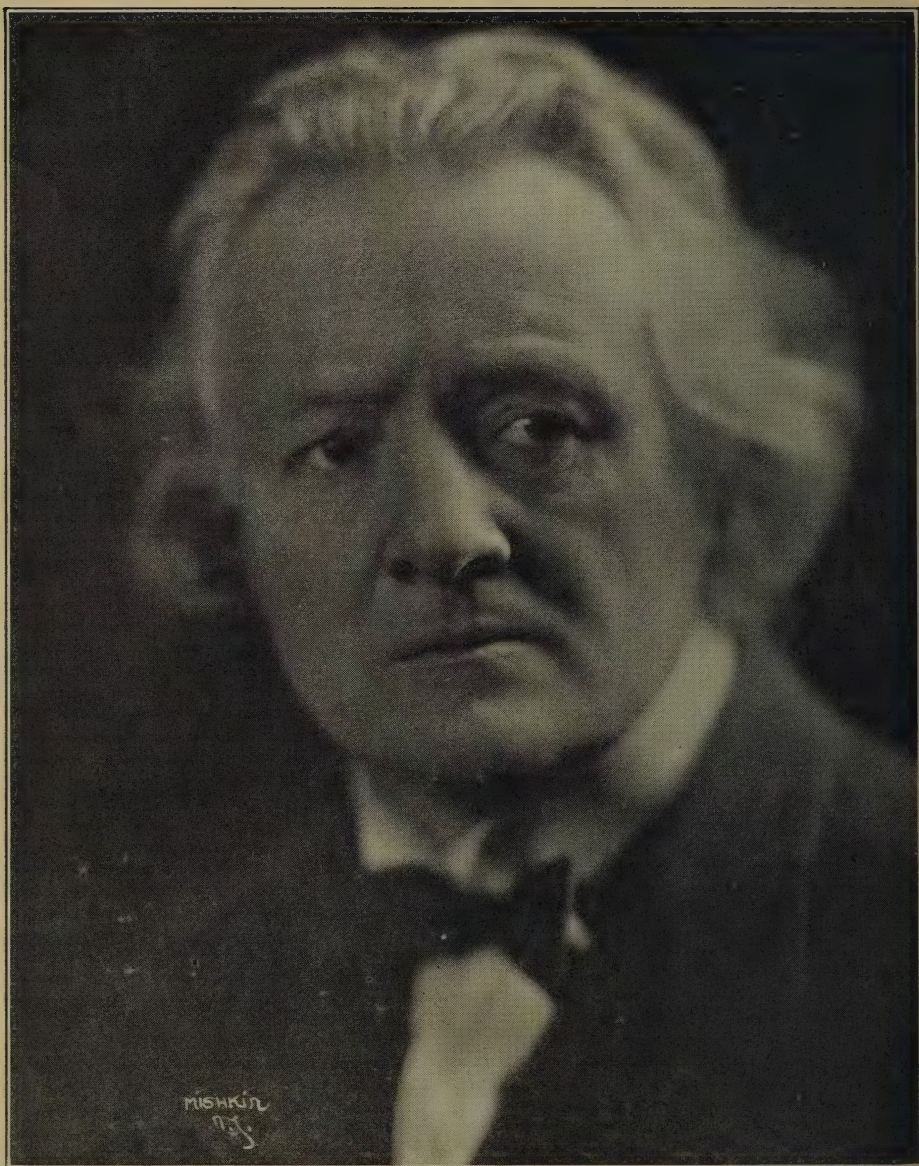
"Church drama must avoid all suggestion of tawdriness.

"It must keep free from sentimentality.

"It must not be allowed to degenerate into popular *art revivalism*.

"The religious dramas and pageants which have fallen short of artistic distinction, have, I believe, commonly done so, not so much because the church workers lacked the courage to follow their convictions, but because, in their inexperience, they undertook larger productions than they could manage. The true value of amateur effort along this line—value for the spectator as well as for the participants—lies in the director's not trying to work with a larger group than he can easily handle.

"I suppose there are many productions, in the general zeal for putting on church plays and pageants, which fail in spite of the worthy spirit that prompted them. Truly,



CHARLES RANN KENNEDY
Author and Producer of "The Chastening"



"I MUST BE ABOUT MY FATHER'S BUSINESS"

the vengeance of God is upon us! So long have we neglected art as a means of spiritual expression, that now when we would return to it, we have lost the secret! We must patiently win it back. We must begin by expressing our religious faiths and beliefs in simple productions. And we must express them so truly that others will feel what we are feeling about them! We are still half afraid of the everyday realities of life and religion!

"Look at those old fellows who conceived the Medieval church plays. Some people think they were guilty of crudity and vulgarity. But they knew their business; be sure of that. They wanted to make the Bible, which was mostly a sealed mystery to the men and women of those times, a common possession. What did they do? They re-wrote in dramatic form, those great stories of the Old and the New Testament, and put into the mouths of the characters playing them, language familiar to everybody. The dialogue was accompanied by appropriate action. They translated the Bible into common parlance—into *Cockney*, so to speak, and made the essential truths of its teachings facts in everyday life. They were not afraid to be real, everyday, human.

"In *The Chastening* I have tried to put forth facts in the lives of these humble people in a crucial experience. I wish the characters to be thought of simply as *A Carpenter, His Wife, and Her Son*: the action as having to do with a domestic crisis common to every home in the world where there is a child."

It is an amazing thing that Mr. Kennedy does, and believes many churches are beginning to do, in this drama of religious realities. As exemplified in *The Chastening*, it is a drama of the inherent divinity of mankind come forth into the world of actualities. It is the divinity of common, ordinary, everyday mankind come forth in its common, everyday, ordinary environment. And this clearly constitutes the essence of those earlier religious plays of his, particularly *The Servant in the House*, and *The Terrible Meek*. The great test of Mr. Kennedy's genius, of course, is in the fact that however tremendous the experiences his people undergo, in the Heavens or the earth, they still remain real people . . . not only people we might have known, but people we do know with something of ourselves in them.

Such are the carpenter, the woman and her Lad as we see them in an open space where three roads come together, unable, as on a former occasion in their experience, to get lodgings and again faced with the prospect of spending the night in the manger with the ass. The carpenter must needs arouse himself from his dumbness to remonstrate with the Boy about his forwardness in going to the temple to put questions to the priest; and provokes a discussion of the Boy's future. The carpenter would have Him as an apprentice; the mother wants him to be a priest. The Lad wanted to be about His Father's Business.

There is keen satire, gentle humor, deep pathos. There is a primitive simplicity that makes credible man's kinship with elemental things, and his conversation with a beast as well as his Beatific Visions.

The acting of Edith Wynne Matthison is a thing of great distinction and beauty as she portrays the wonder, the anguish and the awe of the Mother; and the Son as played by Margaret Gage, a student of the Kennedys and a young woman who has done distinctive work in Greek drama, is convincing.

If one feels a distinct anti-climax at the end, it is just because Mr. Kennedy has insisted upon keeping the human and the everyday, and because a return to these after the soul has been shaken by visions unutterable, is always anti-climactic to our conventional dramatic sense.

This is the play that is being booked to play in the smallest church as readily as the largest. It is of the Boy Christ, as *The Servant in the House* is of the Man Christ. It has some of the satire of *The Army with Banners* (that strange account of a millennium). It has some of the profound appeal of *The Terrible Meek*. And yet, one of the objects that Mr. Kennedy has had in view in its preparation is that it should be as effective when presented on a bare school-room stage, or on the pulpit platform of a small town church, as in a professional theater. It is a very appropriate drama for chancel production and has already been requested for presentation in numbers of churches. Nothing but the superb vision of an artist and his desire to communicate it as a creative force to others would make it possible for the small and remote churches, clubs and community centers to share with the large Eastern theaters, this drama.





JOHN B. FRAZIER, CHAPLAIN, U. S. NAVY
Editor for the Navy, The Army and Navy Hymnal

THE MAKING OF A HYMN-BOOK

For the Men of the Army and Navy

By J. E. YATES, Chaplain, U. S. Army

FEW musical compilations, doubtless, have grown out of a situation like that which produced *The Army and Navy Hymnal*, and few have had their material so carefully considered from all conceivable angles.

When the need arose for a collection of sacred music adapted to the peculiar requirements of services of worship for soldiers and sailors, two of us, one a chaplain in the Army, the other in the Navy, set about the production of such a book. Not, however, before the field of published hymnology had been thoroughly canvassed and found to contain no collection which combined the diversity and brevity necessary for our particular requirements.

The task undertaken was by no means a simple one. But we, after many conferences with other chaplains and with the valuable assistance of prominent hymnologists and divines, made a tentative collection. The table of contents of this compilation was then sent, in mimeographed form to all chaplains in both Army and Navy for their criticism, constructive and otherwise.

The appeal evoked a hearty response from every quarter, with unqualified approbation of the undertaking. A mass of material was suggested for addition, and a number of eliminations. These ideas and suggestions

were given full consideration, such additional material being added as met with the approval of two or more chaplains, and such material being deleted as seemed generally advisable. In final form the collection represented many of the most splendid hymns which the Catholic and the Protestant faiths have produced.

Very soon after the vocal edition came out, work was begun on orchestrations and band arrangements. Through the valuable aid of the Army Music School and of the Church Music book staff of The Century Co. these were finally completed.

In the second edition of the Army and Navy Hymnal, a Jewish section was added at the request of prominent members of that faith, and it is a matter of regret to everyone concerned that this was not done in time to effect the orchestration and band arrangements.

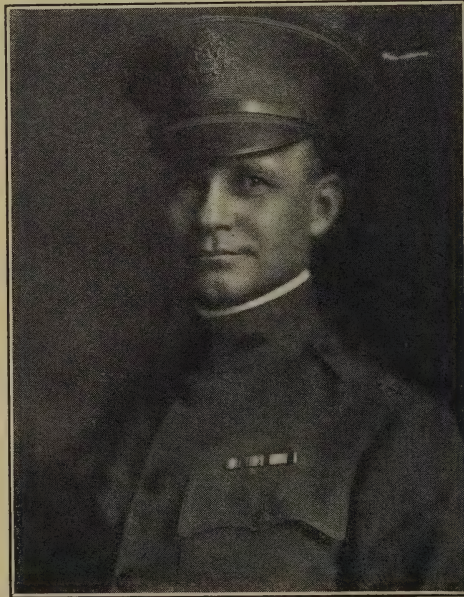
This is the brief chronicle of the origin and completion of the Army and Navy Hymnal,—touched only in the high spots. Many vexations and disappointments lay along the way but the final triumph was complete and gratifying. The finished product is not perfect, but it represents very accurately a compromise in which two or three hundred chaplains of all faiths had a hand. The



FOURTH PIONEER INFANTRY R

publishers would doubtless still welcome constructive criticism of the book at any time looking to such revisions in succeeding editions as would meet the highest approbation of the Army and Navy Chaplains.

The Army and Navy Hymnal is unique in at least one particular if in no other. It is believed to be the only publication extant containing Protestant, Catholic and Jewish hymnology under one cover. It has been the product of the meeting of the minds of all of these faiths in one purpose. And it is the confident hope of its compilers that this book may be a strong factor in drawing together into a firm and



JULIAN E. YATES, CHAPLAIN, U. S. ARMY
Editor for the Army, The Army and Navy Hymnal

lasting unity the three great divisions of the fraternity of God-serving Americans.

Just as samples of the sort of religious services which the men of the Army and the Navy attend on Sundays, and at which the official Hymnal is used, we select two almost at random.

The first is that of the Sunday morning service at the Post Assembly Hall at Fort Sam Houston:

Prelude—9th Inf. Band, Singing of "Old Hundred," Invocation, Hymn No. 4, Responsive Reading, Selection No. 37—Ephesians 1:11, Hymn No. 29, Scripture Lesson, Prayer, Announcements, Sermon by Chaplain S. Crosby, Hymn No. 30. Benediction.

* * *

It is to be inferred from the announcements on the back of this printed program folder that Sunday are rush days at the Post. They read as follows:



DIVINE SERVICES AT NEWPORT TRAINING STATION



US SERVICE, CAMP WADSWORTH

ROMAN CATHOLIC SERVICES

Assembly Hall

Mass with music—9:30 a.m.,

Benediction after Mass, Confession before Mass, Congregational chant—all joining in.

Everybody welcome.

GENERAL SERVICES

Sunday School—Service Club No. 4, 9:30 Sunday morning,

Sunday Morning Services—Post Assembly Hall, 10:45.

Sunday School in Soissons Area Service Club, 2:30 p. m.

Prison Service—Camp Stockade, 6 p.m., Evening Program,

Post Assembly Hall, Band Concert 6:30 p.m., Song

Services 7 p.m., Sermon, Chaplain Wm. L. Fisher, Free

Movies.

* * *

Sunday Evening Program—Soissons Area, Free Movies at

Service Club, Song Service. Sermon by Chaplain Alva J.

Brasted.

* * *

Regimental Services—23rd Inf. Service Club, Song Service,

Free Movies, Message.

The other one of these programs is of the Christmas (1922) Sunday Service on board the U. S. S. Pittsburgh, at Constantinople:

ORDER OF MORNING WORSHIP

Starboard Side Gun Deck at 10 a.m.

Prelude, "Largo," by Handel—Bandmaster Lawrence and Ship's Orchestra, Hymn No. 36—"O Come All Ye Faithful," Invocation, concluding with the Lord's Prayer, Harp Solo, "Romance," by Rubenstein, Mme. Larisa Vasilieva. Responsive Reading, Selection 34, "The Nativity," Hymn 33—"It Came Upon the Midnight Clear," Scripture Lesson, Luke 2:1-14, Harp and Violin Duet, "Berceuse," from Joselyn, Mme. Vasilieva and Fritz Seblansky, U. S. N. Sermon: A Christmas Message by Chaplain R. W. Schrum. Harp Solo—"Reverie," by Hasselman. Hymn 32—"Hark the Herald Angels Sing." Benediction.

NOTICE

The Roman Catholic Church Party will leave the ship at 6:30 a.m. to attend Mass at St. Anthony's Cathedral.

A brief Christmas Service will be held aboard tomorrow morning at 10 o'clock. Everybody out to sing Christmas Carols.



VISITING PARTY FROM
U.S.S. PITTSBURGH
AT THE CITADELLES
CAIRO-EGYPT
MAY 27TH 1920
CONDUCTED
BY
L. J. WARD

CONDUCTED
BY
L. J. WARD

Services for Congregational Worship

Then Pilate released unto them Barabbas; but Jesus he scourged and delivered to be crucified.

By oppression and judgment he was taken away. Yet he bare the sin of many, and made intercession for the transgressors.

They took Jesus therefore: and he went out, bearing the cross for himself.

And there followed him a great multitude of the people, and of women who bewailed and lamented him.

And when they came to the place which is called the Skull, there they crucified him.

And Jesus said: Father, forgive them; for they know not what they do.

And about the ninth hour he cried with a loud voice: My God, My God, why hast thou forsaken me?

And one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink.

When therefore he had received the vinegar, he said: It is finished.

And when he had cried with a loud voice, he said: Father, into thy hands I commend my spirit.

41.**O, Death, Where is Thy Sting?**

When the Sabbath was past, Mary Magdalene and Mary the mother of James, and Salome, brought spices, that they might come and anoint him.

And very early, on the first day of the week, they came to the tomb when the sun was risen.

And they were saying among themselves: Who shall roll us away the stone from the door of the tomb?

And looking up, they see that the stone is rolled back; for it was exceeding great.

And entering into the tomb, they saw a young man sitting on the right side, arrayed in a white robe; and they were amazed.

And he saith unto them: Be not amazed; ye seek Jesus, the Nazarene, who hath been crucified. He is risen; he is not here. Behold the place where they laid him!

But go, tell his disciples, and Peter: He goeth before you into Galilee: there shall ye see him, as he said unto you.

And they went out and fled from the tomb; for trembling and astonishment had come upon them.

Like as Christ was raised from the dead, through the glory of the Father, so we also might walk in newness of life:

Knowing this, that our old self was crucified with him, that the body of sin might be done away.

If then ye were raised together with Christ, seek the things that are above, where Christ is, seated on the right hand of God.

Set your mind on the things that are above, not on the things that are upon the earth.

For ye died, and your life is hid with Christ in God.

When Christ, who is our life, shall be manifested, then shall ye also with him be manifested in glory.

Put to death therefore your members which are upon the earth: fornication, uncleanness, passion, evil desire, and covetousness, which is idolatry.

Put on therefore, as God's elect, holy and beloved, a heart of compassion, kindness, lowliness, meekness, long suffering:

Forbearing one another, and forgiving each other, if any man have a complaint against any:

Services for Congregational Worship

while he spake to us in the way, while he opened to us the scriptures?

And they rose up that very hour, and returned to Jerusalem, and found the eleven gathered together, saying: The Lord is risen indeed! And they rehearsed the things that happened in the way, and how he was known of them in the breaking of bread.

43.**The Promise of Power**

And being assembled together with them, Jesus charged them not to depart from Jerusalem but to wait for the promise of the Father.

They therefore, when they were come together, asked him, saying: Lord dost thou at this time restore the Kingdom to Israel?

And he said unto them: It is not for you to know times, and seasons, which the Father hath set within his own authority.

But ye shall receive power, when the Holy Spirit is come upon you: and ye shall be my witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth.

And he led them out until they were over against Bethany: and he lifted his hands and blessed them.

And it came to pass, while he blessed them, he parted from them, and was carried up unto heaven; and a cloud received him out of their sight.

And while they were looking steadfastly into heaven as he went, behold two men stood by them in white apparel;

Who also said: Ye men of Galilee, why stand ye looking into heaven?

This Jesus, who was received up from you into heaven, shall so come in

like manner as ye beheld him going into heaven.

Then returned they unto Jerusalem from the mount called Olivet.

And they went up into the upper chamber, where they were abiding; and all, with one accord, continued steadfastly in prayer.

And they went forth, and preached everywhere, the Lord working with them; and confirming the word by the signs that followed.

God, being rich in mercy, for his great love wherewith he loved us, even when we were dead through our trespasses, made us alive together with Christ.

And raised us up with him, and made us to sit with him in the heavenly places, in Christ Jesus: that in the ages to come he might show the exceeding riches of his grace, in kindness toward us, in Christ Jesus.

For by grace have ye been saved through faith; and that not of yourselves, it is the gift of God; not of works, that no man should glory.

For we are his workmanship, created in Christ Jesus for good works, which God afore prepared that we should walk in them.

44.**The Coming of the Spirit**

Thus it is written, that the Christ should suffer and rise again from the dead, the third day; and that repentance and remission of sins should be preached in his name unto all the nations.

And Jesus said: Ye are witnesses of these things. And behold I send forth the promise of my Father upon you: but tarry ye in the city, until ye be clothed with power from on high.

Suffering and Death


149

STRENGTH AND STAY. 11. 10. 11. 10.


JACQUES BRIDAINÉ (1701-1767)

Translated by THOMAS B. POLLOCK, 1887

JOHN B. DYKES, 1875



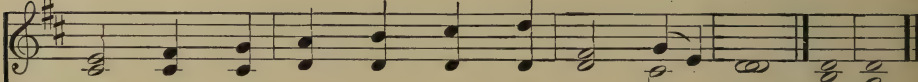
1. My Lord, my Mas - ter, at thy feet a - dor - ing,
 2. Thine own dis - ci - ple to the Jews has sold thee;
 3. With taunts and scoffs they mock what seems thy weak - ness,
 4. My Lord, my Sav - iour, when I see thee wear - ing
 5. O vic - tim of thy love! O pangs most heal - ing!



I see thee bowed be - neath thy load of woe;
 With friend - ship's kiss and loy - al word he came:
 With blows and out - rage add - ing pain to pain:
 Up - on thy bleed - ing brow the crown of thorn,
 O sav - ing death! O wounds that I a - dore!



For me, a sin - ner, is thy life - blood pour - ing;
 How oft of faith - ful love my lips have told thee,
 Thou art un - moved and stead - fast in thy meek - ness;
 Shall I for pleas - ure live, or shrink from bear - ing
 O shame most glo - rious! Christ, be - fore thee kneel - ing,



For thee, my Sav - iour, scarce my tears will flow.
 While thou hast seen my false - hood and my shame!
 When I am wronged how quick - ly I com - plain!
 What - e'er my lot may be of pain or scorn?
 I pray thee keep me thine for ev - er - more. A - men.

From Hymns for The Living Age

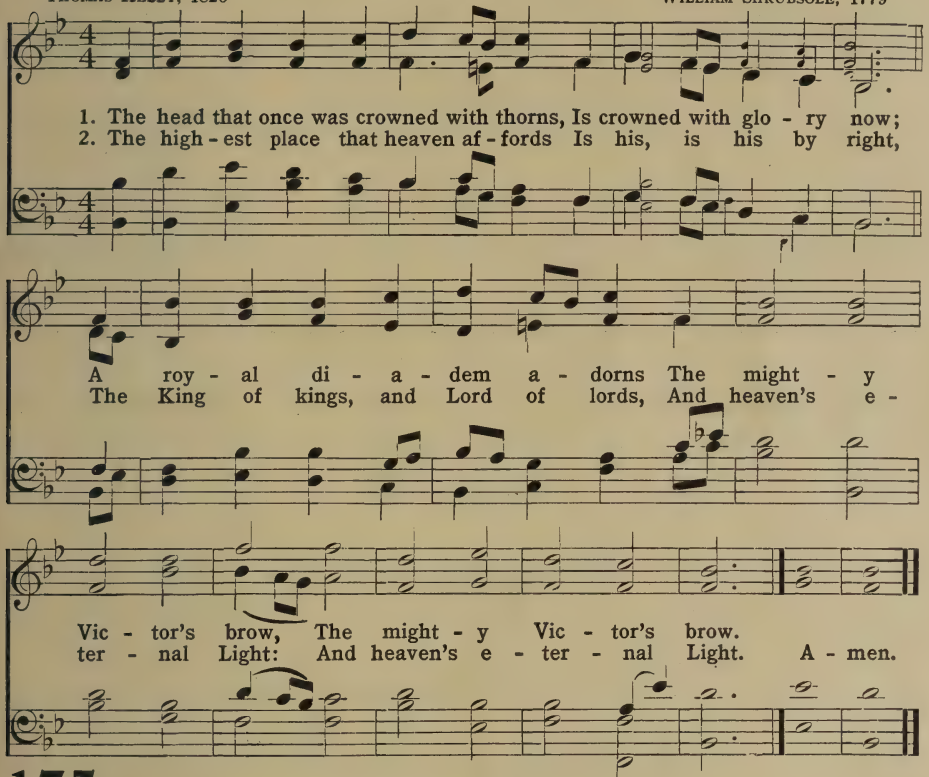
Ascension and Reign

174

THOMAS KELLY, 1820

MILES' LANE. C. M.

WILLIAM SHRUBSOLE, 1779



1. The head that once was crowned with thorns, Is crowned with glo - ry now;
2. The high - est place that heaven af - fords Is his, is his by right,

A roy - al di - a - dem a - dorns The might - y
The King of kings, and Lord of lords, And heaven's e -

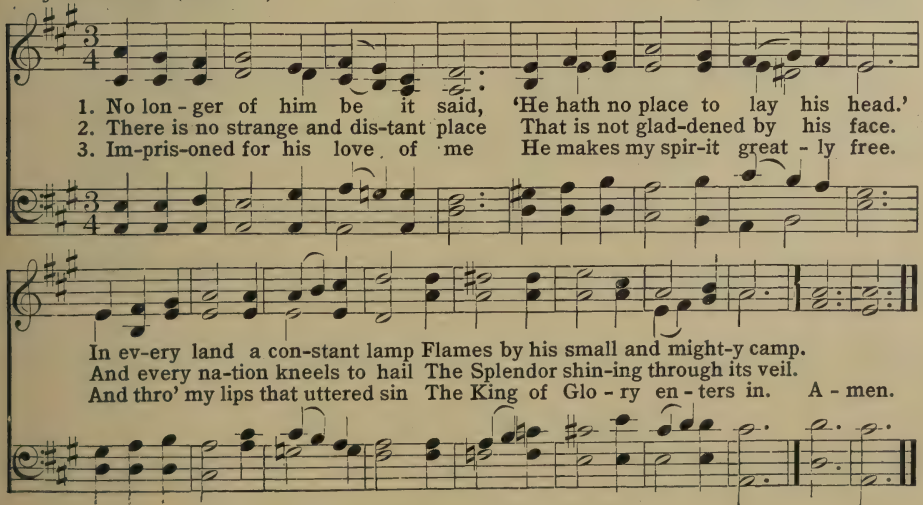
Vic - tor's brow, The might - y Vic - tor's brow.
ter - nal Light: And heaven's e - ter - nal Light. A - men.

175

JOYCE KILMER (1886-1918)

SHELTERING WING. L. M.

JOSEPH BARNEY, 1883



1. No lon - ger of him be it said, 'He hath no place to lay his head.'
2. There is no strange and dis - tant place That is not glad - dened by his face.
3. Im - pris - oned for his love of me He makes my spir - it great - ly free.

In ev - ery land a con - stant lamp Flames by his small and might - y camp.
And every na - tion kneels to hail The Splendor shin - ing through its veil.
And thro' my lips that uttered sin The King of Glo - ry en - ters in. A - men.

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MAY, 1923

MOTHER'S DAY

RESPONSIVE SERVICE FOR THE DEDICATION
OF HYMN BOOKS

BIBLE FILMS SHOW SIMILARITY OF ARTS OF
EGYPT DURING THE REIGN OF PHARAOH
TUTANKHAMEN AND KING SOLOMON

A MOTHER'S DAY SERVICE

MOTHER'S DAY IN VLADIVOSTOCK, May, 1920

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New York City

The Century Church Bulletin

Edited by

CAROLINE B. PARKER

MOTHER'S DAY

By

MARTHA CANDLER

THE signature of the President of the United States on the eighth day of May, 1914, confirmed the setting aside of the second Sunday of that month, annually, "for the public expression of our love and reverence for the mothers of the country."

"The service rendered the United States by American mothers," the Joint Resolution thus confirmed, reads, "is the greatest source of the country's strength and inspiration."

Thus it is that on that day the churches are all crowded with people, some of whom seldom go to church,—the men all wearing white carnations in their buttonholes, the women carrying bouquets of these flowers, which because of their "sweetness, purity and endurance" have been made the Mother's Day emblem. Widely issued invitations in many places urge the young people to bring their mothers to the Sunday morning service, and urge those who have no mother to bring some one else's mother. It has become an established part of the service for the flowers to be lifted high at a gesture of the minister, and held there during a prayer for mothers. Later, a "collection of flowers" is taken up by young girls and laid before the altar. They are afterward taken to hospitals, Old Ladies' Homes, and cemeteries.

It is said that as early as 1909, many Presbyterian churches held Mother's Day services. So genuine and so deep was the appeal of the celebration that municipal proclamations, and then State proclamations, caused its wide and general adoption some time before the day was officially made one of national observance on which "the official United States flag is displayed on public buildings, and flags are displayed by the people in their homes or other suitable places."

More and more, recently, special programs are being planned by young people's societies and older Sunday School

classes, to augment the regular Sunday morning service, or to take the place of the Sunday evening service. Such a service may be made a beautiful tribute to motherhood since some of the best poems and songs of the world's literature have been inspired by mothers, and since the Bible abounds in stories of mother love which adapt themselves to reading, reciting, or dramatizing. Many of these have been depicted by the Old Masters, and may be presented as living tableaux; or, if they cannot otherwise be presented, they may be arranged into a series of stereopticon slides. Little Moses and his mother at the river's brink; Ishmael and Hagar in the wilderness; Hannah and Samuel; the two mothers who disputed the possession of the child; the Mother of Christ at the Cross when He consigned her to the care of his disciple; these are all stories around which the celebration might be built.

In addition to the familiar hymns and musical selections which are appropriate to the occasion, Kipling's "Mother o' Mine" has been set to music (by Tours) and provides a suitable feature. One of the most beautiful selections possible would be William Cullen Bryant's "Mother's Hymn."

Lord, Who ordainest for Mankind,
Benignant toils and tender cares,
We thank Thee for the ties that bind
The Mother to the child she bears.

This appears in Bryant's collected works.

Miss Anna Hempstead Branch's "Songs for My Mother" (in the "Little Book of Modern Verse") will make a suitable recitation for one or more children. "The Mother," by Robert Haven Schauffler, is a suitable reading of equal beauty and literary merit. This appears in "Mother: In Verse and Prose," from which much other material may be gleaned, and which is to be found in many libraries.

RESPONSIVE SERVICE FOR THE DEDICATION OF HYMN BOOKS

Prepared by H. Augustine Smith

SING unto the Lord a new song.
Let all the people praise thee,
O God; let all the people praise thee.

O come, let us sing unto the Lord; let us heartily rejoice in the strength of our salvation.

Let us come before his presence with thanksgiving; and show ourselves glad in him with psalms.

Enter into his gates with thanksgiving, and into his courts with praise. Be thankful unto him and bless his name.

O that men would praise the Lord for his goodness, and for his wonderful works to the children of men.

Serve the Lord with gladness; come before his presence with a song.

O that we may be filled with the goodness of thy house, the holiness of thy temple.

O let the nations be glad, and sing for joy. Let the whole world send back the song which now the angels sing.

Glory to God in the highest, and on earth peace, good will towards men.

Let the word of Christ dwell in you richly in all wisdom;

Teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.

Lift up your hearts.

We lift them up unto the Lord.

O Lord, open thou our lips,
And our mouths shall show forth thy praise.

Praise ye the Lord.

The Lord's name be praised.

Hymn: (to Old Hundredth)

We'll crowd thy gates with thankful songs,
High as the heavens our voices raise;
And earth, with her ten thousand tongues,
Shall fill thy courts with sounding praise.
Amen.

That we may behold the beauty of the Lord and inquire in his temple:

We dedicate this book.

That our social worship may be real and uplifting:

We dedicate this book.

That our thoughts may be purified, our feelings sweetened, our wills sanctified:

We dedicate this book.

That we may sing with the inspired souls of all ages:

We dedicate this book.

That our voices may spread the good news of thy Kingdom:

We dedicate this book.

That the melody of righteousness may sound forth at all times:

We dedicate this book.

Prayer of Dedication.

Hymn: (to St. Anne)

The harp at Nature's advent strung
Has never ceased to play:
The song the stars of morning sung
Has never died away. Amen.

In the hymn book is the true key to the doctrine of the communion of saints; for here the saintly ones of all ages meet in their saintliest mood.

Lord we know thy love rejoices
o'er each work of thine;
Thou didst ears and hands and
voices for thy praise combine;
Craftsmen's art and music's measure
for thy pleasure didst design.

The above is one of the five dedicatory services prepared by Professor Smith and to be published by us in pamphlet form. The other services are for The Church Building, The Organ, Consecration of Musicians, The Memorial Window.



BIBLE FILMS SHOW SIMILARITY OF ARTS OF EGYPT DURING THE REIGN OF PHARAOH TUTANKHAMEN AND KING SOLOMON

By
Nina D. Gregory

THE striking effects of the influence of the civilization of ancient Egypt upon that of the children of Israel is prominently noticeable through the entire series of scenes in the screen production of "The Bible in Motion Pictures" now being distributed by the National Non-Theatrical Motion Pictures, Inc., New York.

The ancient association of these two peoples of remote antiquity as recorded in the Bible is authoritatively corroborated by secular history and by archaeological discoveries.

A notable instance of the latter is the art of overlaying with gold. As this metal was possessed in abundance by the Pharaohs and by King Solomon, no question of scarcity of gold was involved in this art, and in the recently opened tomb of Tutankhamen, there has been found many elaborate examples of this art of overlaying with gold, similar to that described in the Biblical record of the building of Solomon's temple.—(I Kings, chap. VI, vs. 20-21.)

The accompanying illustrations from "The Holy Bible in Motion Pictures"

show, in the order of their sequence, four important events in the history of the Hebrews in Egypt. In the first we see the Pharaoh of Joseph's time (about 1715 B.C.) describing his mysterious dream. Pharaoh summons Joseph, "And Pharaoh said unto Joseph, I have dreamed a dream, and there is none that can interpret it; and I have heard say of thee that thou canst understand a dream to interpret it." (Genesis-chap. 41, v. 15.)

The next is the storing of the harvest; the fulfillment of the first part of Joseph's interpretation of Pharaoh's dream: "And in the seven plenteous years the earth brought forth by handfuls. . . . And he gathered up all the food of the seven years, which were in the land of Egypt, and laid up the food in the cities." (Genesis, chap. 41, vs. 47-48.)

The third picture shows the daughter of the Pharaoh who reigned about 1571. She "came down to wash herself at the river; and her maidens walked along by the river's side and when she saw the ark among the flags, she sent her maid to fetch it, and when she had



opened it she saw the child. And she called his name Moses."

Dr. Weigall, the distinguished Egyptologist, says: "The meager information that exists about the sacred city of Mentu is thinly scattered over thousands of years. The place is now known as Erment, and has an Arab population, who believe that their town was the birthplace of Moses." Weigall has even indicated the spot where he thinks the Pharaoh's daughter found Moses in the bulrushes, near what he considers to have been the royal bathing place in the time of Moses.

The fourth and last picture, selected from this screen production of *The Story of The Bible*, shows the Pharaoh of the oppression (identified as Tutankhamen by Arthur E. P. B. Weigall, former Inspector General of Antiquities for Egyptian Government. Dr. Weigall advances the theory that the animus against the Hebrews was a religious one.) Here we see the Pharaoh of all Egypt (about 1491 B.C.) as the helmeted warrior surrounded by his guards about to go forth to lead his army in pursuit of the fleeing Israelites.





From the circumstances of the long sojourn of the Israelites in Egypt, we are warranted in ascribing to them nearly the same degree of civilization to which the people of that country had attained; for "Moses," we are informed, "was learned in all the wisdom of the Egyptians."

The renowned historian Diodorus preserved a traditional account of the children of Israel, in a broken tale which he received from the Egyptians from whom he had sought information. It should be remarked that these facts (associated with the exodus) are treated as extraordinary and out of the common course of nature—as really miracu-

lous—and this is why they were thought worth recording; for it will not be credible that the Egyptians should be at the pains to chronicle, in their sacred annals, circumstances foreign to themselves, and of no substantial meaning, power or import.

There appears little doubt that the Egyptian historians, however much they might disfigure and conceal, did notice the servitude and the escape of the Israelites; and thus sacred and secular history, springing from separate fountains, and flowing in separate streams, unite in certain particulars to prove that the miracles of the exodus are real events.

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XIII. Mother's Day

(Mother's Day is observed the second Sunday in May)

(This service also commemorates Father's Day and the Home)

Instrumental Prelude

The White Carnation

It is suggested that a white carnation be worn by everyone. It is the memory flower, symbolic of motherhood: its whiteness stands for purity, its form for beauty, its fragrance for love, its universality for charity, its hardihood for fidelity.

LEADER:

So here's to the white carnation,
Wear it on Mother's Day;
Flower that blooms for mother,
Winsome, gallant, and gay.
Flower of perfect sweetness,
Flower for hut and hall,
Here's to the white carnation,
And to mother — our best of all.

Margaret E. Sangster

Hymn No. 38 For the Beauty of the Earth (*Standing*)

For the beauty of the earth,
For the glory of the skies,
For the love which from our birth
Over and around us lies,
Lord of all, to thee we raise
This our hymn of grateful praise.

or

Hymn No. 293 O Happy Home

O happy home, where thou art loved the dearest,
Thou loving friend and Saviour of our race,
And where among the guests there never cometh
One who can hold such high and honored place.

O happy home, where each one serves thee, lowly,
Whatever his appointed work may be,
Till every common task seems great and holy,
When it is done, O Lord, as unto thee.

or

Hymn No. 41 The Beautiful Bright Sunshine

The beautiful affections
That gather round our way,
The joys that rise from household ties,
And deepen day by day;
The tender love that guards us
Whenever danger lowers,
O God! how fair thy loving care
Has made this earth of ours.

(These hymn stanzas may profitably be read after the hymn singing.)

MOTHER'S DAY

The Lord's Prayer

OUR FATHER, WHO ART IN HEAVEN,
 HALLOWED BE THY NAME, THY KINGDOM COME,
 THY WILL BE DOWN ON EARTH, AS IT IS IN HEAVEN.
 GIVE US THIS DAY OUR DAILY BREAD,
 AND FORGIVE US OUR DEBTS, AS WE FORGIVE OUR DEBTORS;
 AND LEAD US NOT INTO TEMPTATION;
 BUT DELIVER US FROM EVIL:
 FOR THINE IS THE KINGDOM, AND THE POWER, AND
 THE GLORY, FOR EVER. *Amen.*

Hymn Response (Tune 'Dix,' No. 38)

For the joy of human love,
 Brother, sister, parent, child,
 Friends on earth, and friends above,
 For all gentle thoughts and mild,
 Lord of all, to thee we raise
 This our hymn of grateful praise. *Amen.*

The Messages of Five Governors to Their States on Mother's Day (*Unison*)

I hope that every man and woman, boy and girl, in our state may value at its own supreme worth the counsel, the self-sacrifice, and the unfailing love which only a devoted mother can give.

Show reverence and respect for the best friend that God ever gave us — Mother.

No state is greater than its Mothers.

The very word 'Mother' is a synonym for reverence. In all nature there is nothing so tender and loving and joyous as the relationship between mother and child.

I respectfully request our citizens generally throughout the state to observe the second Sunday in May as Mother's Day. If the day can be spent, at least in part, in her presence, make it one of great comfort to her by such ministrations as the heart of a true man will dictate. If she is living elsewhere, write her a letter full of cheer and confession of love. If she is held in the great beyond, do some deed of beneficence in her name that will cheer the life of another.

Responsive Reading

ALL: HONOR THY FATHER AND THY MOTHER THAT THY DAYS MAY BE LONG IN
 THE LAND WHICH THE LORD THY GOD GIVETH THEE.

LEADER: My son, hear the instruction of thy father and forsake not the teaching
 of thy mother.

I thank God, having been reminded of the unfeigned faith that is in
 thee, which dwelt first in thy grandmother Lois, and thy mother
 Eunice.

Hear the words of King Lemuel concerning a woman of the Bible:

ASSEMBLY: Strength and dignity are her clothing;
 She stretcheth forth her hand to the poor;
 She openeth her mouth with wisdom;
 And the law of kindness is on her tongue.
 Her children rise up and call her blessed;
 Her husband also, and he praiseth her, saying;
 'Many daughters have done worthily,
 But thou excellest them all.'

(*Seated*)

MOTHER'S DAY

Prayer

Lord Jesus, thou hast known
 A mother's love and tender care,
 And thou wilt hear while for my own mother most dear
 I make this Sabbath prayer.
 Protect her life, I pray,
 Who gave the gift of life to me;
 And may she know, from day to day, the deepening glow
 Of joy that comes from thee.
 I cannot pay my debt
 For all the love that she has given;
 But thou, love's Lord, wilt not forget her due reward, —
 Bless her in earth and heaven. Henry Van Dyke

The Messages of Five Great Lovers of Mothers

The love of a mother is never exhausted,
 It never changes, it never tires.
 It endures through all; in good repute, in bad repute, in the face of the world's condemnation,
 A mother's love still lives on. Washington Irving

All mothers are rich when they love their children.
 There are no poor mothers, no ugly ones, no old ones.
 Their love is always the most beautiful of the Joys.
 And when they seem most sad, it needs but a kiss which they receive or give to turn all
 their tears into stars in the depths of their eyes. Maurice Maeterlinck

The happiest part of my happy life has been my mother, and with God's help she will be
 more to me than ever. Phillips Brooks

Even He that died for us upon the Cross, in the last hour, in the unutterable agony of death,
 was mindful of his mother, as if to teach us that this holy love should be our last
 worldly thought. Henry W. Longfellow
 All that I am or hope to be, I owe to my angel mother. Abraham Lincoln

Faith of Our Fathers (Music 'St. Catherine,' No. 269)

Faith of our fathers, living still
 In spite of dungeon, fire and sword,
 O how our hearts beat high with joy
 Whene'er we hear that glorious word.
 Faith of our fathers, holy faith,
 We will be true to thee till death. Amen.

The Pledge of Fatherhood

We are seventy strong,
 And we will stand with thee
 To keep the door of the house of our God.
 To bring in our sons in their young manhood,
 And to stand with them in worship,
 And to lead them forth in service
 For the Lord, our God.

Love at Home (See hymn on next page)

MOTHER'S DAY

There Is Beauty All Around

(HOME. 7, 5, 7, 5, 7, 7, 7, 5. With Refrain)

JOHN H. McNAUGHTON

JOHN H. McNAUGHTON

1. There is beau - ty all a - round, When there's love at home;
 2. In the cot - tage there is joy, When there's love at home;
 3. Kind - ly heav - en smiles a - bove, When there's love at home;

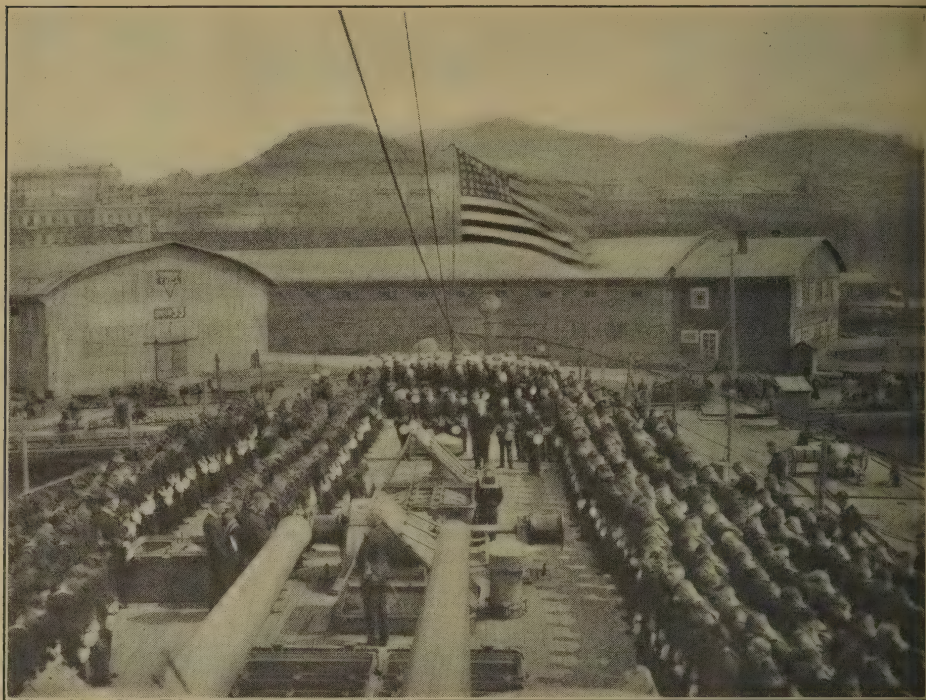
There is joy in ev - ery sound, When there's love at home.
 Hate and en - vy ne'er an - noy, When there's love at home.
 All the earth is filled with love, When there's love at home.

Peace and plen - ty here a - bide, Smil - ing sweet on ev - ery side,
 Ros - es blos - som 'neath our feet, All the earth's a gar - den sweet,
 Sweet - er sings the brook - let by, Bright - er beams the az - ure sky;

REFRAIN

Time doth soft - ly, sweet - ly glide, When there's love at home. Love at home,
 Mak - ing life a bliss com - plete, When there's love at home.
 O there's One who smiles on high, When there's love at home.

love at home, Time doth softly, sweetly glide When there's love at home. A-MEN.



MOTHER'S DAY SERVICE ON BOARD THE SOUTH DAKOTA.
MOTHER'S PRAYER WAS BEING SAID WHEN THE PICTURE WAS
TAKEN.

MOTHER'S DAY IN VLADIVOSTOCK, MAY, 1920

by M. M. Witherspoon, Lt. Chap. C., U. S. N.

ON Mother's Day, in 1920, a thousand sailors and fifty officers on board the U. S. S. Huron, in the harbor of Vladivostock, Siberia, held a service in honor of their mothers who were far away in America.

It is safe to say that no body of men ever turned their thoughts more appreciatively to their mothers and their homes, than these men who had just gone through the darkest spring in the history of Siberia when she was bleeding from the wounds left by one cruel revolution after another.

Upon their arrival in Vladivostock in January the landing parties had seen the streets filled with the frozen dead lying in grotesque positions, they had seen still present the evidence of wholesale executions, they had seen the long, long bread lines, the refugee women and children who poured in from the West, the squalor, the poverty, the tragedy of broken homes all intensified

by the bitter cold of the worst blizzard that Eastern Siberia had had in years.

Confronted for months by the heart-break of women and children the men of our Navy, on Mothers' Day held a beautifully impressive service to thank God for His care of their mothers and homes in America, and to pray for His mercy toward the sufferers in Siberia.

I wish that this number of THE BULLETIN might reach the mother of every one of those thousand and fifty men who were with Chaplain Witherspoon on that dark day in Russia. How her heart would glow at the thought that her boy was able to help and comfort those mothers who have been called upon to go through such terrible suffering, and that he did not forget to thank God that the accident of birth had thrown around his mother the safety and protection of the home in America.



FIND THE CHAPLAIN

In this battalion of bluejackets one of the chaplains is an enlisted apprentice seaman. He resigned his commission in order that he might know more intimately bluejacket problems

Again and again we are thrilled by the accounts of what our youngsters in the Army and the Navy have done to try to alleviate the suffering of the victims of the conditions in distracted Europe and Asia.

I wish too that the mothers could have been with me and heard first-hand Chaplain Witherspoon's story of his year and a half with their boys while they encircled the globe. They would have known that it was a privilege for their sons to have had the companionship and leadership of this man who has a perfect understanding of young men. He is a young man himself—well on the sunny side of thirty—he has given years to careful preparation for his work—he is a college graduate, an ex-football player—in short an all-around man,—the kind that an American boy is quick to recognize and the only sort who will ever gain his confidence.

Chaplain Witherspoon is the type of man that the Army and the Navy are appointing to look after the welfare of the boys whom we are entrusting to the care of these two great branches of our Service. They are picked men, thoroughly trained for their work in the best schools and universities of the country, and they are men who can play as well as pray with their boys—an invaluable asset and one that makes for real friendship with the enlisted man.

The Editor.

ON pages 8, 9, 10 and 11 we give the Mothers' Day Service from our HYMNAL FOR AMERICAN YOUTH, compiled by H. Augustine Smith. We have devoted four pages to this Service because we believe the readers of THE BULLETIN will appreciate it in its entirety.

Professor Smith has chosen the hymn "O happy home, where thou art loved the dearest" as the one to be sung on the day set apart for our mothers. In this hymn we see the influence of the home reaching out, first to the individual, then to the group, and on to the whole race.

The author of this hymn, Carl Johann Spitta, was born in Hanover in 1801 and lived until 1859. He wrote verse when he was eight years old, but did not produce any hymns until he was about twenty-three. When he turned to hymn writing he said to a friend, "In the manner in which I formerly sang I sing no more. To the Lord I consecrate my life and my love and likewise my song. His love is the one great theme of all my songs. He gave to me song and melody; I give it back to Him." It is not surprising that a gift so consecrated reached far out into the world. Spitta's hymns are as a rule of moderate length, clear and simple in style, and reflect his beautiful inner life.

THE THINGS PEOPLE TELL US

"That Grand Amen"

WHEN we printed under the head of "We Want to Know" a request that we be taken into your confidence we did so hesitatingly—timidly. The Bulletin was such a new comer that we could not be sure that you would feel ready to tell us all about your plans and ambitions, your hopes and your achievements and in turn hear about ours.

The responses that we have received from all sorts of places gives us a warm glow of pleasure. We touched hands with you all over the country. We are going to share the pleasure. Pass on the things you write us. There is a Pageant of Universal Peace, for instance, which was put on by an Eastern college that we are going to describe. There is the Biblical dramatization work upon a little one-room Sunday School in the high Sierras. But we mustn't tell any more of what's coming.

This time we are going to tell you of a beautiful new kind of benediction, adopted in a church in Stockton, California, as it was told to us by one of the members, Miss Mary Ainsle MacMichel. You, too, may have felt that there was something casual and perfunctory in the clergyman's brief handclasp as he passed on to greet the other members who were crowding upon him at the end of the service. You may have felt, in the words of Emerson, that after the exaltation of the hour's service, "we descend to meet"; or as our correspondent puts it, that "the Amen becomes a gallop." But Miss MacMichel tells the story in her own words:

"We of St. John's Episcopal Church here have introduced an innovation in the way of continuity. We meet in our little church for Even Song, as usual, and individually, we become one with the mystic significance of the hour. As the organ breathes forth the Benediction with the coming of the twilight shadows, we arise from our knees individually uplifted. But with the post-war community spirit of our people, we feel the call to closer fellowship. And so we go up into our Guild Hall, there leisurely to set the seal of a community amen upon the benediction.

"As the social cup of coffee or chocolate, and the bit of a sandwich or cake is passed, we—not merely you or I, but all of us—feel that we are gathered in our common home . . . that the pleasant hum of voices punctuated now and then by a ripple of laughter, and sweetened by music, does indeed testify for us as one family.

"Try it, good people, try it, and you will find that sweet is the incense of good fellowship."

Headquarters Eighth Cavalry
Fort Bliss, Texas, Feb. 4th, 1923.

I WISH to express my appreciation of the Army and Navy Hymnal published for the chaplains by your house.

I am in my sixth year of service on the Mexican border in a location where the problems are the equal of those of any field, and I find The Army and Navy Hymnal most helpful in the solution of music problems. We have the orchestration and use it in every evening service. Hymns and Songs for every service are available in this book. The good mechanical make-up and the dignified appearance of the hymnal adds much to the service. Having found it of the best value since its publication I want to add this word of appreciation.

I receive also The Century Church Bulletin and enjoy reading its excellent articles and announcements.

Walter B. Zimmerman,
Chaplain Eighth Cavalry.

I AM greatly pleased with the several issues of the Century Church Bulletin which have come to my desk. Religious drama is a subject in which I have been long interested. Some two or three years ago I was responsible for the preparation of a bibliography of religious drama for the Drama League of America.

I have no hesitation in saying that it is my belief that the project which you are fostering is one of the most vital ones in connection with religious education, and I wish you God-speed in your efforts.

Edgar B. Gordon, Professor of Music,
University of Wisconsin, Madison, Wisconsin.

LET me express my appreciation of THE CENTURY CHURCH BULLETIN. You are rendering a real service to the music department of the churches as well as to pastors. Your publication is wholesome, suggestive and constructive. A lady in Chicago saw the article about our orchestra in the April BULLETIN, and sent me ten dollars to help pay for musical instruments in the orchestra. A state Sunday school worker in Denver, the editor of the DYNAMO, saw the article and requested the privilege of reprinting a part of it in her paper. This may help you to realize that the Bulletin is read and appreciated over a wide area of your country. Asa Hall.



THE LIGHT OF THE WORLD

Peterboro, Ont., March 7th, 1923.

OUR pageant was a real success in every way. I had 146 actually taking part—the biggest thing ever tried in our city. Our church was packed on two nights, and I would be glad to recommend this pageant and to assist any group of people near our city in putting

it on. The Pageant was given to increase the building fund of the church, and did so materially. Everyone is happy over the results.

Neil F. Porter.

We are glad to give our readers an opportunity to see for themselves how successfully Mr. Porter produced the pageant, and in restricted space.



Editor's Note.

We wonder whether pulpit ministry brings as much joy as church music and pageantry ministry. If so, the preachers are fortunate.



Services for The Open



Arranged by

LAURA I. MATTOON

Director of Camp Kehonka

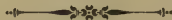
Secretary, National Association of Directors of Girls' Camps

and

HELEN D. BRAGDON

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The Century Church Bulletin

DEVOTED TO A DISCUSSION
OF CHURCH MUSIC: DRAMA
IN THE CHURCH: PAGEENTRY



JUNE, 1923

GOD OF THE OPEN AIR
CHILDREN'S DAY HYMN
GOD OF GRAVE NIGHTS
SUNDAY WITH THE BOY SCOUTS
SUNDAY-SCHOOL MUSIC
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NEW YORK CITY

The Century Church Bulletin

Edited by

CAROLINE B. PARKER

God of the Open Air

Hymn (*Standing*) Holy, Holy, Holy, Lord God Almighty (Tune, 'Nicaea.' No. 12)

Holy, holy, holy, Lord God Almighty!
All thy works shall praise thy name, in earth, and sky, and sea;
Holy, holy, holy, merciful and mighty!
Perfect in power, in love, and purity.

Prayer (*All unite reverently*)

Thou who hast made thy dwelling fair
With flowers beneath, above with starry lights,
And set thine altars everywhere, —
To thee I turn, to thee I make my prayer,
God of the open air. Henry Van Dyke

Hymn (Tune 'Nicaea')

Bring, O morn, thy music! Bring, O night, thy silence!
Ocean, chant the rapture to the storm-wind coursing free.
Sun and stars are singing, thou art our Creator,
Who wert and art and evermore shalt be.

Responsive Reading (*Remain standing*) Psalms 148, 136, 150*

LEADER: Praise ye the Lord.

ASSEMBLY: Praise ye the Lord from the heavens;
Praise him in the heights.
Praise ye him, all his angels;
Praise him, all his hosts.
Praise ye him, sun and moon,
Praise him, all ye stars of light.
Praise him, ye heavens of heavens.
And ye waters that are above the heavens.

LEADER: Let them praise the name of the Lord;
For he commanded, and they were created.

ASSEMBLY: He also hath established them for ever and ever;
He hath made a decree that shall not pass away.

LEADER: O give thanks unto the Lord; for he is good;
For his loving-kindness endureth for ever.

ASSEMBLY: To him who alone doeth great wonders;
For his loving-kindness endureth for ever:

LEADER: To him that by understanding made the heavens;
For his loving-kindness endureth for ever:

ASSEMBLY: To him that spread forth the earth above the waters;
For his loving-kindness endureth for ever:

LEADER: To him that made great lights;
The sun to rule by day; the moon and stars to rule by night;

ASSEMBLY: For his loving-kindness endureth for ever.

* American Revised Version

GOD OF THE OPEN AIR

Responsive Reading (Psalms 148, 150 continued)

LEADER: Praise the Lord from the earth,
Ye dragons, and all deeps;
Fire and hail, snow and vapor,
Stormy wind, fulfilling his word.

ASSEMBLY: **Mountains and all hills;
Fruitful trees and all cedars;
Beasts, and all cattle;
Creeping things, and flying fowl;**

LEADER: Kings of the earth, and all peoples;
Princes, and all judges of the earth;
Both young men, and maidens,
Old men, and children:

ASSEMBLY: **Let them praise the name of the Lord;
For his name alone is exalted;
His glory is above the earth and the heavens.)**

Hymn (Second stanza of preceding hymn)**Responsive Reading**

Praise ye the Lord. Praise God in his sanctuary:

Praise him in the firmament of his power.

Praise him for his mighty acts:

Praise him according to his excellent greatness.

Praise him with trumpet sound:

Praise him with psaltery and harp.

Praise him with timbrel and dance:

Praise him with stringed instruments and pipe.

Praise him with loud cymbals:

Praise him with high sounding cymbals.

Let everything that hath breath praise the Lord.

Praise ye the Lord.

Hymn (Third stanza of preceding hymn)**Nature Descriptions in Hymns** (Seated)

(The leader may read these lines, requesting the assembly to name the hymns from which these descriptions are taken.)

I love thy rocks and rills,
Thy woods and templed hills.

Purple mountain majesties
Above the fruited plain.

Fair are the meadows,
Fairer still the woodlands,
Robed in the blooming garb of spring.

Wait and worship while the night
Sets her evening lamps alight
Through all the sky.

O'er earth's green fields
And ocean's wave beat shore.

Where Afric's sunny fountains
Roll down their golden sand.

While the nearer waters roll,
While the tempest still is high.

Shadows of the evening
Steal across the sky.

Above thy deep and dreamless sleep
The silent stars go by.

At our committee meeting there was a unanimous decision in favor of
HYMNS FOR THE LIVING AGE.

Frank T. Rhoad, Pastor, Second Presbyterian Church, Amsterdam, N. Y.

GOD OF THE OPEN AIR

The One Thousandth Psalm (Edward Everett Hale)

LEADER: O God, we thank thee for everything!

ASSEMBLY: For the sea and its waves, blue and green and gray, and always wonderful!

For the beach and the breakers and the spray and the white foam on the rocks.

For the blue arch of heaven, for the clouds in the sky, white and gray and purple.

For the green of the grass, for the forests in their spring beauty, for the wheat and corn, and rye and barley.

For the brown earth turned up by the plough, for the sun by day, and the dews by night;

We thank thee for all thou hast made and that thou hast called it good.

For all the glory and beauty and wonder of the world;

For the glory of spring-time, the tints of the flowers and their fragrance;

For the glory of the summer flowers, the roses and cardinals and clethra;

For the glory of the autumn, the scarlet and crimson and gold of the forest;

For the glory of winter, the pure snow on the shrubs and trees.

We thank thee that thou hast placed us in the world to subdue all things to thy glory.

And to use all things for the good of thy children.

ALL: WE THANK THEE! WE ENTER INTO THY WORK, AND GO ABOUT THY BUSINESS.

Prayer (*All uniting*)

We thank thee, O Lord, for the things that are out of doors; for the fresh air and the open sky and the growing grass and the tiny flowers and the setting sun and the wooded hill and the brown earth beneath our feet. They are all good and they all speak the truth, and we rest ourselves, and get new strength to go back to the world of restless men. Keep us ever like thy good world, rugged and wholesome and true. *Amen.* (Outdoor Prayers — Dartmouth Outing Club)

Prayer Hymn (*Said or sung softly to 'Nicaea'*)

Life nor death can part us, O thou love eternal,
Shepherd of the wandering star, and souls that wayward flee;
Homeward draws our spirit to thy Spirit yearning, —
Who wert and art and evermore shalt be. *Amen.*

I received the copy of HYMNS FOR THE LIVING AGE and our music committee was very much pleased with it. We have chosen it from five different samples and are to recommend it to the church on Sunday.

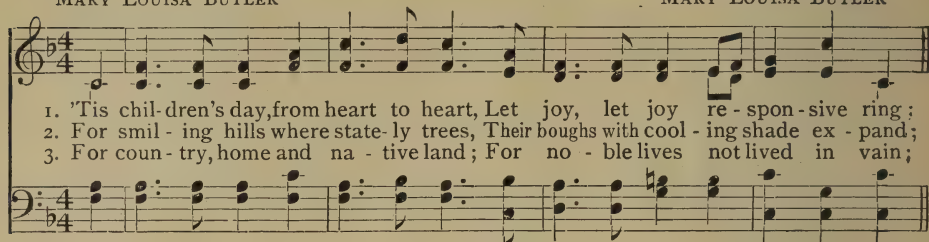
Harold C. De Bois, First Baptist Church, Rock Island, Ill.

'Tis Children's Day, from Heart to Heart

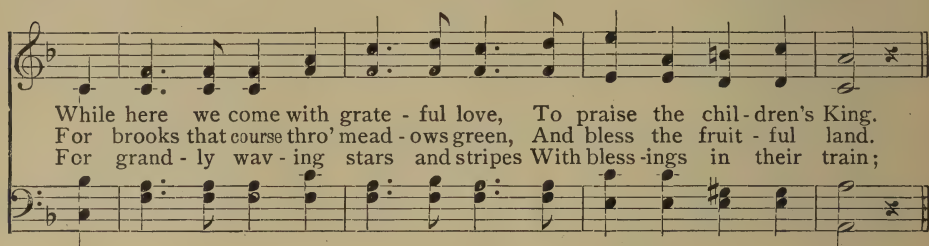
(HOSANNA. 8, 8, 8, 6, 8, 6, 8, 6. With Refrain)

MARY LOUISA BUTLER

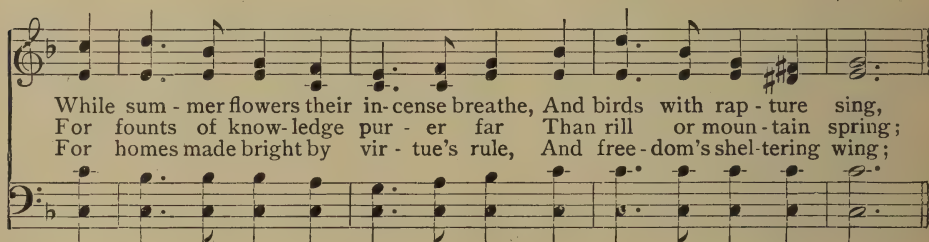
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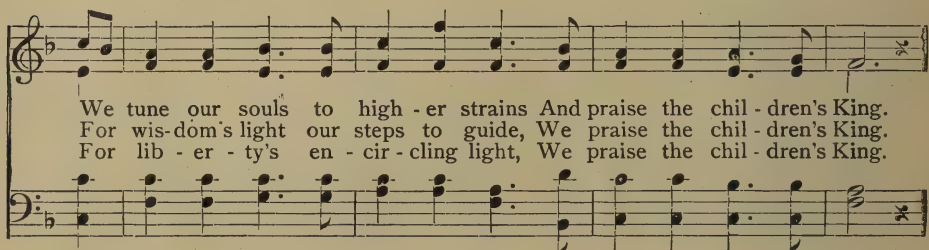
1. 'Tis chil-dren's day, from heart to heart, Let joy, let joy re-spon-sive ring;
 2. For smil-ing hills where state-ly trees, Their boughs with cool-ing shade ex-pand;
 3. For coun-try, home and na-tive land; For no-ble lives not lived in vain;



While here we come with grate-ful love, To praise the chil-dren's King.
 For brooks that course thro' mead-ows green, And bless the fruit-ful land.
 For grand-ly wav-ing stars and stripes With bless-ings in their train;

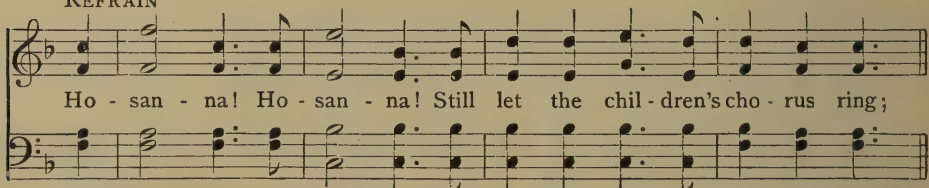


While sum-mer flowers their in-cense breathe, And birds with rap-ture sing,
 For founts of know-ledge pur-er far Than rill or moun-tain spring;
 For homes made bright by vir-tue's rule, And free-dom's shel-tering wing;



We tune our souls to high-er strains And praise the chil-dren's King.
 For wis-dom's light our steps to guide, We praise the chil-dren's King.
 For lib-er-ty's en-cir-cling light, We praise the chil-dren's King.

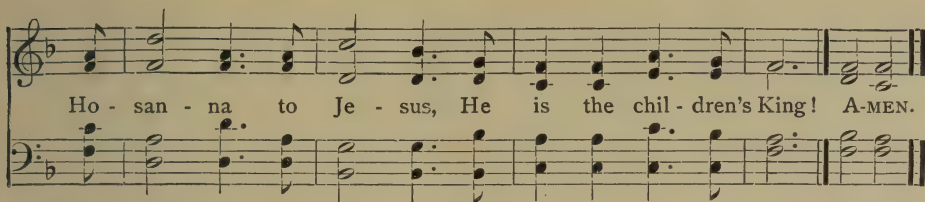
REFRAIN



Ho-san-na! Ho-san-na! Still let the chil-dren's cho-rus ring;

I have had the pleasure of commending HYMNS FOR THE LIVING AGE to several inquirers already, and we have put the book into our church.

Howard D. French, Pastor, Church of the Pilgrims, Brooklyn, N. Y.



GOD OF GRAVE NIGHTS

God of grave nights,
 God of brave mornings,
 God of silent noon,
 Hear my salutation!

For where the rapids rage white and scornful,
 I have passed safely, filled with wonder;
 Where the sweet pools dream under willows,
 I have been swimming, filled with life.

God of round hills,
 God of green valleys,
 God of clear springs,
 Hear my salutation!

For where the moose feeds, I have eaten berries,
 Where the moose drinks, I have drunk deep.
 When the storms crashed through broken
 heavens—
 And under clear skies—I have known joy.

God of great trees,
 God of wild grasses,
 God of little flowers,
 Hear my salutation!

For where the deer crops and the beaver plunges,
 Near the river I have pitched my tent;
 Where the pines cast aromatic needles
 On a still floor, I have known peace.

God of grave nights,
 God of brave mornings,
 God of silent noon,
 Hear my salutation!

Marguerite Wilkinson

By permission of The Macmillan Co.

I acknowledge with thanks the receipt of the complimentary copy of your new book, HYMNS FOR THE LIVING AGE. I have looked it through with much interest and am sure it will prove a most acceptable hymn book for those churches looking for the best collection of standard hymns of the church.

Vernon Rice, A.M., The R. I. S. S. Ass'n., Providence, Rhode Island.



SUNDAY WITH THE BOY SCOUTS

EVERYBODY is interested in the Boy Scout movement in America. We all know that special attention is given to the physical development of the Scout, but I wonder how many people realize that religious education has a large place in the scout work.

Mr. William C. Wessel of the Department of Camping is enthusiastic over the possibilities of the open air church and says that almost every slope or valley or hillside has a natural auditorium and nearly always he finds a big flat rock pulpit placed in exactly the right spot.

We are glad to show you two camp pictures of Services; one a Roman Catholic and the other a Protestant.

Last year a resolution was passed at the Annual Meeting in regard to the week end hikes in relation to church attendance and we print it in full.

"Resolution Passed at the Annual Meeting in re: Week End Hikes in Relation to Church Attendance.

Whereas, the Boy Scouts of America are specifically pledged to encourage reverence and faithfulness to religious obligations; and Whereas, the attention of the National Council has been called to the fact that in some cases, scouts have been permitted to neglect church attendance while at week-end camps or on week-end hikes.

Be It Resolved, that the National Council record its disapproval of program for the week-end hikes or camps which preclude the attendance of scouts from religious services, or which cause loss of credits for the individual or patrol, or troop if the scout elects to remain at home to attend church."

Very careful attention is given to church attendance and transportation is provided for boys who wish to go to churches of various denominations in nearby towns. Services are also held in camp. We give on page 9 a Sunday Vesper Program and also one entitled "Features and Devices for Sunday in Camp."

It gives me pleasure to inform you that the music committee of our church has decided on the hymnal HYMNS FOR THE LIVING AGE as its new book. There are certain features in it which make it seem more desirable for our use than other books we have considered.

John L. Hughes, Pastor, First Presbyterian Church, Newburgh, N. Y.



SUNDAY VESPER PROGRAM

Church call (bugle)
Scout Oath
Reading of Text
"America the Beautiful"
"Day is Dying in the West"
Address
"Battle Hymn of the Republic"

FEATURES AND DEVICES FOR SUNDAY IN CAMP

Boys' own reviews on best books.
Regular Sunday School lesson for Protestant boys
Mass in camp for Catholic boys where number and conditions justify
Old Testament Bible stories
Nature study hikes
Home town art exhibit
Table decorating contest
Collecting and identifying flowers for flower book
Visit homes of old settlers and get stories of pioneer days
Contests between patrols of neighborhood history research to report at camp fire
Story telling by troop leaders
Inspection of tents and equipment

Letter writing

Patriotic and religious singing
Twelfth Scout Law program
Exhibition drilling and specially prepared flag ceremony

Inspirational address by well known character on patriotic or religious topic

The favorite Boy Scout hymn is "America the Beautiful" which we are printing in this issue of the Bulletin on page 11.

Religion is not forgotten during the week days. A moment before each meal is devoted to silent grace. This makes an impression on a lot of hungry boys who are seated before a table filled with steaming grub.

Parents may rest comfortably in the thought that their boys on the outing with their fellow scouts are so carefully taken care of. Perhaps many of them would be surprised to know that the records show that the boys in camp are so careful in their behavior that it is rarely necessary to rebuke them. We should all stand behind the movement that is doing so much for the young people of this country.

The Editor.

We are delighted with the copy of HYMNS FOR THE LIVING AGE. It is the best arranged and finest hymnal we have found. Our congregation has voted on using this Hymnal for their service.

Rev. H. L. Geddes, Pastor, Presbyterian Church, Deshler, Ohio.

SUNDAY-SCHOOL MUSIC

THE Rev. E. R. Bartlett, who has for several years past served as Superintendent of Religious Education of the Wayne County Sunday School Association, Detroit, Michigan, has done a great deal for the improvement of church music, especially with the young people of Detroit. We are reprinting part of a speech made by him before the Wanamaker Club.

"A high percentage of Sunday Schools are using musically low-grade song books, with most of the songs outside the child's religious experience, or with no real religious sentiment at all."

"The music for these songs belongs to the vaudeville show and the dance hall. Much of our church singing is on a level with our heels, rather than heart or head.

"What can a child of ten years get out of the following, set to a jazzy tuner

"Some day 'twill all be over—the toil and care of life;

Some day the world be vanquished, with all this mortal strife;

Some day the journey ended, I'll lay my burden down;

Some day in realms supernal receive at last my crown.

"Johnny can't be blamed for being boisterous in his Sunday School class, when school is opened with a selection of jingles, set to rollicking music. He goes to class, with the latest ragtime march in his ears and his mind stimulated to mischief.

"I wouldn't give a cent for a youngster, who wasn't boisterous under these circumstances, for he wouldn't be a normal boy. Many a boy wiggles in class, because he reacts to the stimulus of snappy music, in a normal way, and not because he is irreverent."

Mr. Bartlett wouldn't make religious songs of sombre mean or with slow, unattractive music. Religion means happiness and needs to reflect that in its forms, he said.

"The test of good church music, I believe, is how well it helps fulfill the purpose of church forms. Worship, spiritual communion with God is the great aim. Another is to stir a spirit of fel-

lowship among the worshippers and the other to lead to conduct in agreement with religious ideals.

"That men in the pews may really worship, the music should be of a high spiritual character. Circus stunts in the singing excite interest, but they leave the soul hungry.

"There is a tendency toward hiring a quartet of professional singers and turning all thought and responsibility for the music over to them," Mr. Bartlett continued. "I call this practice 'vicarious singing' and its continued use makes a professional performance out of the musical service.

"The ideal arrangement is a combination of quartet and large chorus.

"The great cry today is for the social gospel and this rather than individual salvation, is the ideal of the church. Too many songs sing a refrain of personal devotion with nothing for our neighbors."

Mr. Bartlett doesn't mean to disparage the beauty and strength of the old hymns; he feels, however, that a great number were written for another period and are no longer suitable, today.

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Rev. Emery L. Bradford, Boxford, Massachusetts.

PATRIOTISM AND DEMOCRACY

O Beautiful for Spacious Skies

(MATERNA. C. M. D.)

KATHERINE LEE BATES, 1893, revised 1910

SAMUEL A. WARD, 1882

1. O beau - ti - ful for spa - cious skies, For am - ber waves of grain,
 2. O beau - ti - ful for pil - grim feet, Whose stern, im - pas - sioned stress
 3. O beau - ti - ful for he - roes proved In lib - er - at - ing strife,
 4. O beau - ti - ful for pa - triot dream That sees be - yond the years

For pur - ple moun - tain maj - es - ties A - bove the fruit - ed plain!
 A thor - ough - fare for free - dom beat A - cross the wil - der - ness!
 Who more than self their coun - try loved, And mer - cy more than life!
 Thine al - a - bas - ter cit - ies gleam, Un - dimmed by hu - man tears!

A - mer - i - ca! A - mer - i - ca! God shed his grace on thee,
 A - mer - i - ca! A - mer - i - ca! God mend thine ev - ery flaw,
 A - mer - i - ca! A - mer - i - ca! May God thy gold re - fine,
 A - mer - i - ca! A - mer - i - ca! God shed his grace on thee,

And crown thy good with broth - er - hood From sea to shin - ing sea!
 Con - firm thy soul in self - con - trol, Thy lib - er - ty in law!
 Till all suc - cess be no - ble - ness, And ev - ery gain di - vine!
 And crown thy good with broth - er - hood From sea to shin - ing sea! A - MEN.

I have carefully examined the copy of HYMNS FOR THE LIVING AGE which you recently mailed to me and have been so favorably impressed with the book that I have recommended its purchase by the Church.

Earl F. Nauss, Pastor, Congregational Church (West End), New Haven, Conn.

FROM THE POSTMAN'S BAG

THE hymn book should be an inspiration. THE HYMNS FOR THE LIVING AGE is proving itself to be that and it is a pleasure to quote from a letter received from the Rev. Allen Eastman Cross.

THE HYMNS FOR THE LIVING AGE is far and away the most fresh and honest book that has yet appeared and yet it gives a sense of permanence as if the hymns had come to stay. As showing how the book affects me, I enclose a kind of lyric reaction. It is a hymn written after studying especially the ones grouped under the heading—"The Reign of Righteousness" in your hymnal. It happened I had just been studying also Psalms 121-126 in connection with a sermon on The Return from Captivity. My present verses might be called a "Psalm of Psalms." Those ancient Psalms still live because so true to that "Living Age." The epoch lives in them, just as "Today" lives and breathes in your hymnal. It has a balanced nobility—not only the modern note, but the ancient serenity—challenge and peace. The Responsive Readings are the very most satisfying; and the total arrangement is most get-at-able.

It is a Golden Treasury of great and lovely poems, as for instance the one which I have just re-read—"The Morning Walks Upon the Earth."

Thy words are like a bannered host,
A people's marching song;
The lyrics of the Lord are sweet
And beautiful as strong!

O prayers of shining gratitude,
O psalms of splendid peace,
You give the happy heart its wings,
The captive soul release!

The crystal moments of the soul
Are in your words of light;
Out of the depths the vision breaks,
As stars come with the night!

As stars come with the night, they come,
The truths that make us free,
And filled with music and with light,
They rise as psalms to thee.

HYMNS FOR THE LIVING AGE has reached me and I am greatly pleased with the book. I have already gone hurriedly over the list of hymns and tunes and have examined the responsive readings. I am ready to say that it is far and away the best hymnal I ever saw.

H. Stiles Bradley, Pastor, State Street Congregational Church, Portland, Me.

IN the March CENTURY CHURCH BULLETIN there appeared an article on the wonderful reconstruction work at Chateau-Thierry going on under the auspices of Dr. Julian S. Wadsworth.

We have just received a letter from Dr. Wadsworth in which he expresses the hope that if any of our readers visit France this summer they will call at the Memorial and he assures them of a hearty welcome. Keep it in mind if you are going over. Chateau-Thierry Methodist Memorial, 2. Place Des Etats-Unis.

A SUGGESTION THAT MIGHT BE FOLLOWED

A VERY interesting innovation in community work was the two weeks dramatic institute which has just closed in Berwyn, Illinois, and which was held in the Baptist church. The institute, under the direction of Miss Nina B. Lamkin, of the national Community Service held daily sessions from 7:30 to 9:30 p.m., with conferences before and after. Reference books, bulletins, bibliographies, play texts, and other exhibit material was made available, including costume plates and models and stage models in miniature.

The course aroused widespread interest among individuals and organizations, and a permanent Drama Council of Berwyn was formed, representing the whole communal life.

The work culminated in a demonstration program which included: a story dramatization, "Goldilocks and the Three Bears" by a group of school children; a Bible play, "Daniel in the Lion's Den," by a group of school boys; a one act social play, Tchekoff's "The Bear," by the Woman's Club; and "The Slave with Two Faces," a morality play by Mary Carolyn Davies, by the Berwyn Community Players, a study and production group.

There is a definite community interest in good amateur play production now, and all of the members of the Drama Council are definitely interested in developing a woodland theater, a community Christmas tree celebration of dramatic interest, the festival celebration of holidays, and—ultimately, a community theater.

THE SIXTY MILLION SCHOOLLESS

OUR attitude toward Chinese missionary activities, if we happen to be ordinary lay persons, is apt to be one of two things:

We either thank Heaven that China is so far away that we don't have to be bothered with its "worthy causes," or we querulously ask why we should superimpose our particular brand of civilization and religion upon a people of so much more ancient a culture.

But even the most blasé can but feel a great thrill of interest when he knows only a little of the ignorance and poverty and illness (all bearing heavily upon the children) and then hears the dimensions of the job the World Association of Daily Vacation Bible Schools has laid out for itself over there. The thrill doesn't abate when he learns that it has not only ambitiously outlined the impossible, but has already gone and done an appreciable part of it!

This American organization during 1918, its first year in China, started four schools, and enrolled 32 teachers. Its 1922 report shows 790 schools, 2890 teachers, and approximately 39,000 children. It considers that its work has only begun. Its objective is to open schools for all of the 60,000,000 children of China at present without school teachers, school books, or school houses. Its plans include mental, physical and moral training: not only readin', writin', and 'rithmetic, but recreation, hygiene, manual instruction and music.

But just how is it going to do all of this? And where will it get the money?

It is all very simple. To an amazing extent the workers use resources that are already there. Like its forerunner in America, and its counterparts in other countries, it is in essence a student movement. There are 164,000 advanced students in China; 20,000 in Christian mission colleges alone. Inaugurated among these latter as a child welfare appeal, the Vacation School steadily became a great patriotic challenge which has grown and spread until it assumes the form of "a national uprising against illiteracy." As the head of one of the Chinese Universities has said: "To the Christians among them especially, and also to other earnest young pa-

triot, here is a concrete way of translating the idealism of speech into solid deeds. The Vacation School for the schoolless child conducted by his more fortunate fellow-in-training has caught the imagination of even Government students."

Practically all of the teachers are volunteer student-teachers, and a considerable portion of the work is now financed by the Chinese themselves. The cost is, relatively, very small. The many school buildings, unused during the long summer vacations, are available for this purpose, and even more temples are available. Text books in Chinese have been and are now being prepared. One of the greatest achievements of the work so far is a growing public sentiment for national schools for all of the children.

There facts and figures have been gleaned from the statistical year book of the Student Movement in China, the data of which was compiled by the secretary of the Chinese National Committee, S. P. Chuan; the superintendent of the Shanghai schools, and the superintendents of schools in four other cities. China speaks for herself. Her government officials endorse the work.

Rev. Robert G. Boville, founder and former director of the Daily Vacation Bible Schools in the United States and Canada, organized and had the personal supervision of this work in China. He has recently returned after a short stay in this country to begin another five years' work with his high-held banner bearing the slogan: "Elementary education for the whole child population."

In speaking of the achievements of 1922, which were triumphs over social disorder and physical disaster in four of the Provinces concerned, Dr. Boville says:

"They indicate that the Vacation Schools of China are not only based on deep spiritual and patriotic motives, but that the work is being done with care, and as much training and preparation and system as ought to be expected.

"They indicate that the young Chinese leaders who have taken up this crusade for their country's welfare and the salvation of the young, are men who think clearly and deal with facts. They could give lessons

I received a copy of HYMNS FOR THE LIVING AGE this morning and have already studied it for one hour. I thought it would be fine and I am not a bit disappointed. Prof. Smith and Dr. Warmingham were instructors of mine at Lake Geneva Training School so I can easily recognize their splendid spirit throughout the hymnal. I shall be most happy to speak a good word for the book at all times. Thank you most heartily for sending me a copy.

Ida Evans, Coffeyville, Kansas.

in orderly and exact precedence to Sunday School, and even other educational leaders in America. But the thing I love about them is *their passion for service and self-sacrifice*, for I must confess that religious pedagogues without parts or passions don't interest me!

"Shantung," Dr. Boville says further, "stands out brilliantly in this work. Confucius made it famous, and the Germans and Japanese made it troublesome. It will interest America to know that the Shantung Committee has already drawn up a program of service which provides for 700 schools for 1923, at a carefully estimated cost of \$3800! It has decided to raise the money within the province of Shantung. It needs help!"

Dr. Boville has set forth the essence of his convictions about this work, drawn from his five years at its director. He calls it *My Chinese Creed*. As we read it two pictures come to mind:

One is of a small, oblique-eyed, yellow child all but naked, with an impassive face and a stomach distended pathetically by a life-long diet of rice imposed upon it by ignorance and poverty.

The other is a vague symbolic sort of a conception of Universal Democracy, with some suggestion of our being our brothers' keepers.

This is the *Creed*, in part:

I BELIEVE in the potential and ultimate greatness of China.

I BELIEVE that her sixty million boys and girls of six to twelve years who are without school teachers, school houses, and school books are the greatest obstacles to a worthwhile renaissance in China.

I BELIEVE that the student body in China is the hope of the future, and that through vigorous, well-directed and sustained action on its part public opinion can be moulded to demand and secure free peoples' schools for all children.

I BELIEVE that America is divinely called to stand behind this real renaissance (of the Chinese students) not only for the world's sake and China's sake but for her own.

I BELIEVE in the educational value of the noble Chinese classics, but I also believe in the noble, regenerative value of Christian truth and that the former without the latter lacks the needed spiritual dynamic.

I BELIEVE that a Foundation based on these principles and endowed by American liberality to abolish illiteracy would be an even grander monument to American genius than the return of the Boxer indemnity.

The average price per child per year in a Vacation School is *the price of a movie show in New York*, forty cents. We aren't going to suggest that anybody cut out any moving picture shows and invest the money in the future citizenship of the world—but what an interesting investment it would become in human satisfaction if any one should!

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Mr. George Abbott, our director of music, and myself went over *HYMNS FOR THE LIVING AGE* very thoroughly yesterday afternoon. We are much pleased with it.

Robert W. Anthony, Pastor, First Presbyterian Church, Schenectady, N. Y.

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The bugle echoes shrill and sweet,
 But not of war it sings today;
 The road is rhythmic with the feet
 Of men-at-arms who come to pray.

The roses blossom white and red,
 On tombs where weary soldiers lie;
 Flags wave above the honored dead,
 And martial music cleaves the sky.



CHAPLAIN JOHN H. CREIGHTON PREACHING TO MEMBERS OF THE 101st FIELD SIGNAL BATTALION, 26th DIVISION. VERDUN, MEUSE, FRANCE, 1918.

Above their wreath-strewn graves we kneel,
 They kept the faith and fought the fight,
 Through flying lead and crimson steel,
 They plunged for Freedom and the Right.

May we, their grateful children, learn
 Their strength, who lie beneath this sod,
 Who went through fire and death to earn
 At last the accolade of God.

In shining rank on rank arrayed,
 They march, the legions of the Lord;
 He is their captain unafraid,
 The Prince of Peace—who brought a sword.

JOYCE KILMER*

*Sergeant Joyce Kilmer, 165th Infantry, A.E.F., killed in Action July 30, 1918, near the Ourcq River, while observing the German positions for the Intelligence Division.

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The Century Church Bulletin

DEVOTED TO A DISCUSSION
OF CHURCH MUSIC: DRAMA
IN THE CHURCH: PAGEANTRY
RELIGIOUS EDUCATION



OCTOBER, 1923

THE NEW DAY OF RELIGIOUS EDUCATION
AN ETHICAL COMMUNITY CHEST
OPENING OF THE SCHOOL FOR ARMY
CHAPLAINS
ARMISTICE DAY
THE CONFERENCE OF ARMY CHAPLAINS
HYMN STUDY IN SCHOOL
TEMPLE OF FINE ARTS
A NEW HYMN AND AN OLD TUNE
CONSECRATING THE DECORATIONS OF THE
21st INFANTRY REGIMENTAL COLORS
RELIGIOUS DRAMA IN A SUMMER SETTLE-
MENT
WITH A U. S. NAVY CHAPLAIN AT SAMOA

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The Century Church Bulletin

Edited by

CAROLINE B. PARKER

THE NEW DAY OF RELIGIOUS EDUCATION

By H. AUGUSTINE SMITH, Director
of Fine Arts in Religion, Boston University

RELIGIOUS Education is bringing the fine arts back into church and church school. She is training leadership in the five major arts, demanding adequate undergraduate and graduate curriculum, granting bachelors', masters', and doctors' degrees, consecrating and ordaining her skilled pupils as Master Statesmen in the field of religion. This new profession has sprung up overnight.

A call came last week from Oklahoma for a skilled workman in music, drama and worship in church and church school, salary \$3500. There was another call last week from Michigan for a leader in the Fine Arts at any reasonable salary. There is a standing call from a Baptist Temple which has waited two years and will wait one more for the master church musician who is big enough to swing the correlated arts forward with music and make the church hum with young life; salary almost anything. Another church in the Southwest wants an organist-director who is also upstanding in character, a lover of children, a builder of better worship and music in Sunday School, an organizer and trainer for an orchestra and a man who is resourceful in congregational singing and in the use of the hymn book.

Two years from now, it is safe to say, there will be one thousand calls where now we have one hundred to two hundred per year. The childless church has no future; without children, without a healthy, growing Sunday School, without mid-week activities and without the church plant as a community center, without choirs and dramatic clubs and visualization equipment, the church of tomorrow is *requiem in aeternum*.

Yet adult Christianity goes blindly on its death march. Boards, trustees, committees, ministers, laymen-budgeting, blue printing, preaching, lecturing an adult world. And millions of children are running down the dark alleys of the low dance, auto debauches, free love movies, because the church is so drab, so inactive, so filled with speech and so empty of music, pictures, pageantry and symbolism.

Men, old in spirit, are still in the seats of the mighty. Would that I had a fiery chariot or the means of sign writing in the sky that I might in this holy hour warn the churches of America of their blind and smug incompetence, their frightful negating of all the laws of growth, their prejudice against life, action, color, laughter, beauty, thrill. Adult sinners in church and Sunday School, ye who live and chant and pray in the good old way, ye who call the youth of America fast and furiously folly-ridden, ye in your narrow and carping criticism of your own off-spring, ye would save a custom and lose a soul! Ye would hold a prayer meeting and cast out children to the dogs!

Some fair day children and youth will crowd the churches and find there light and love, a new Jerusalem sent down from above, the City Beautiful undimmed by human tears. The church of the living age is once more to become the workshop for musician, dramatist, ritualist, artist, architect. Ample proof exists for the present shame of the churches whose total budgets go to preaching and singing for adults with not a penny for Sunday-schools, educational supervision, summer religious work, worthy festivals at Christmas and Easter, and Fine Arts programs on Sunday nights with children and youth to the fore.

The time is fast approaching when the Sunday night, or second service must be maintained and also the 365 day church. It is here, in the building up of the second Sunday service, where the Fine Arts are to function in new and unheard of ways, and where the minister of music is to work intimately with the minister. The second service will call to its aid adult and children's choirs, the moving picture as also the stereopticon slide, pageantry, new forms of ritual, symbolism and ritual, glowing colors of organ and stained glass windows and community singing like the sound of many waters!

(From an address presented at the Sixteenth Annual Convention of the National Association of Organists, at Rochester, N. Y.)

AN ETHICAL COMMUNITY CHEST

Where the Contribution of Every Individual Will Be Good Will, Tolerance, Broad Understanding, and the Love for His Neighbors Which is Equal to the Love for Himself.

By CLIFTON HARBY LEVY

MANY large cities in the United States have established community chests for the support of all the local charitable institutions. Every citizen is called upon to make his or her contribution, and the sum thus gathered is allotted to the various local institutions by a general committee that keeps in view the needs of asylums and hospitals, and divides the contents of the chest equitably so that none suffers.

This fine communal effort is one of the few good results of the late world war, coming as a corollary to the lesson that was learned of the value of general coöperation and the saving of individual strain by such common effort.

Detroit, Cleveland, Cincinnati, and other towns and cities have adopted this system and would not think of going back to the primitive methods of "before the war," because of the economy in cost of collection and the great increase in the sum total of charitable contributions.

The question now raised is an apposite one. If large communities can join in beautiful harmony in collecting money to be expended on works of beneficence is it not possible to have an Ethical Community Chest to which everyone may contribute, according to his means, and out of which all the finest moral effort of the community can be supported?

It is easier of course to count so many hundred thousand dollars and allot them to Roman Catholic, Protestant or Jewish institutions fairly, but will it be so easy to gather the moral contributions and distribute these?

The Ethical Community Chest must first be built out of the seasoned timber of Good Will. It is not possible to make a single step until it is generally understood that the community is pledged to the common good of all, and that distrust and selfishness have been put aside.

All God-fearing men and women who have grasped the real inner content of Christianity and Judaism know that the leading principle in both faiths is "Thou shalt love thy neighbor as thyself" for if it be found in the nineteenth chapter of Leviticus of the Old Testament it is also printed large in the New Testament by quotation; Jesus quoting it as a leading law of life according to three of the Gospels, Paul quoting it both in his

Epistle to the Galatians and to the Romans, and James also using it in his Epistle. Thus we have abundant Scriptural authority for emphasizing this principle to those who really believe in either Judaism or Christianity. Notwithstanding the fact that this sentence appears so often in Scripture, and has been preached upon for two or three thousand years, it has not been translated from theoretical acceptance into concrete observance. It is so much easier to accept intellectually than to practise ethically. But the emphasis of this apothegm in every community will help to prepare the way for the real moral coöperation of the people.

The first great contribution to the Ethical Chest is of course, the Ten Commandments, for in these are expressed moral ideas accepted by civilized men the world over. They are not laws, as many have taught, but ideals, doctrines of absolute perfection towards which all humanity must strive but which no individual may hope to attain perfectly. How, for instance could the doctrine against coveting be called a law? Has this not to do only with the inner life, and can law as such take cognizance of anything save an overt act? How absurd it is then for some to suggest that the Ten Commandments should be enacted into law! The legislatures of the world have passed thousands of laws which are intended to bear out these ideals, and by their concreteness aid the weak in the understanding of these broad principles in their details. "Thou shalt not steal" has required a great code of laws to show mankind all the degrees of dishonesty, from highway robbery to cheating by false weights and measures.

In our Ethical Community Chest we shall emphasize the doctrine "Thou shalt not bear false witness" for this does not mean simply the violation of the oath when upon the witness-stand, but also all evil speaking against one another. The application of this teaching in any community would go far towards preventing the attack of any one upon a sincere believer in religion, no matter what turn his faith might take. It would help greatly in building up the finer spirit of mutual trust and love.

Bringing into relief the basic moral principles upon which all good men and women are agreed would go far towards proving the underlying unity of all religions, even

Our new HYMNS FOR THE LIVING AGE is a wonderful Hymnal and a delight to the eye. I predict a great future for it.

Rev. Ross E. Eaton, Charlottetown, P. E. I., Canada.

though each denomination have its own cult and form of theological belief and practice.

The effect of this Ethical Chest upon the communal interests of the city or town should be manifest at once. Petty political issues set up by self-serving politicians for their own ends would fall to the ground. The large majority of the people would be inspired to seek the general good, and the election of the best men and women only to office would naturally follow.

Politics have nothing whatever to do with education, yet in many communities political trickery has prevented the advancement of educational methods and the adoption of the best text-books as well as the preferment of the best teachers.

As God-fearing Americans we could have the business of city, state, even of national government, conducted upon the level of honest service, not political jobbery. It is because we do not really put into practice the doctrines in which we assert our beliefs that misgovernment has so long continued. If morality has a part in the best business, as is now generally admitted, it certainly should play a part in self-government by a democracy made up of religious people.

When collections are made for the monetary Community Chest each person is supposed to give in proportion to his or her means. The Ethical Community Chest may find a different and a larger number of contributors, after they understand how they make their best contributions to the community. The individual who works honestly, deals fairly, is making a real contribution. The man who speaks no ill of another, the woman who finds only the good in other women is a good citizen of the moral community. We may not be able to reckon the contributions by an adding machine, but they will tell even more certainly than monetary gifts. Perhaps then the office will really seek the man or woman best fitted for it, and their fellow-citizens will insist upon acceptance.

But ethical principles, be they the loftiest, are not enough for this Chest unless there be a special spirit pervading everything. This

spirit is a real tolerance, a spiritual tolerance, the highest of all the virtues, because it requires the greatest human effort. It is not a mere condescending toleration, which smilingly says, "Let them exist, they know no better," but a real tolerance, that is founded upon an actual admission of known differences and the God-given right of every one to differ, if he be only in earnest. This does not mean that we have not the right, even the duty, to reason with our friend, who seems to us to be in error, and say to him, are you sure that you are right, is there not some mistake in your apprehension of truth? And if he, on his side, pleads that he can see truth only from his point of view, we have done our first duty in trying to show him the error, and must not put ourselves in the wrong by insisting that we only know the truth.

In matters of religious preference are we not all subject to a long line of heredity and habit? Is it not true that to some of us the elaborate religious ceremonial appeals, while to others simplicity alone has any real value. Are we not approaching God, each in our own way, trying to find Him, as we can, and should we not encourage one another, even though we differ as to mode? Does it really affect our conduct towards one another and in the community, whether we worship God under one name or under another, so long as we are filled with reverence for God and desire to do our ethical duty towards one another?

If we labor in the real spirit of tolerance we shall be able to add many lofty principles to our Ethical Community Chest, for all will be instinct with the purpose of mutual service. Nothing good should be lacking there, and everything that is evil should be kept out. We may make it just as full as the ethical minded men and women of the community will make it, overflowing with love for one another and the desire to make the city or town as perfect in harmony and good will as it can be made. We may learn in time to be true to the suggestion of the prophet Micah: "To do justly, to love mercy, and to walk humbly with thy God."

I want to write you a word of sincere and hearty congratulation upon the success of your HYMNS FOR THE LIVING AGE. As you may know I have waited for its issuance before deciding upon a new hymnal for State Street Church. I have examined it with considerable care, have tried each hymn tune and all the responsive readings. I am so much pleased with it that I have unhesitatingly recommended it to our music committee and they have unanimously adopted it.

I like practically everything about the book, the press work, the setting of the words in the staff, the low pitch of the tunes, the omission of nearly all objectionable theology, the inclusion of so many good modern hymns.

Rev. Henry Stiles Bradley, State Street Congregational Church, Portland Me.

OPENING OF CHAPLAINS' SCHOOL

THE Secretary of War has directed thirteen chaplains of the Regular Army and one of the Officers' Reserve Corps to proceed to Fort Wayne, Michigan, where they will enter The Chaplains' School as students. The session began September 15th and continues for three months.

The Chaplains' School, which was firmly established during the World War, owes its inception to a line officer. Major-General William J. Snow, Chief of Field Artillery, as long ago as 1908 saw the necessity for special training for those who enter the Army as chaplains and recommended to the War Department that steps be taken to organize a school for this purpose.

The school has developed from a short course of intensive instruction into a permanent feature of the educational system of the Army. Five chaplains are assigned as instructors, the senior, Chaplain Joseph L. Hunter, being the dean of the faculty.

The general field of The Chaplains' School is the intellectual quickening, professional growth and spiritual-energizing of the religious leaders of the Army. An effort is

made to locate, define and meet hitherto uncharted problems. In many respects the school has been an experiment station for trying out plans, methods and policies. Much research work has been undertaken. The students are mature and experienced men who have entered what to them is a somewhat new profession. They are taught to adapt their knowledge to the needs of the military personnel.

In the course the following subjects are covered: Army administration, problems and methods of chaplains' work, military law, military courtesy, map reading, the organization of the army, regulations governing field service, educational and recreational activities, equitation, military hygiene and first aid, chaplains' equipment, identification and burial of the dead, psychology and sociology related particularly to soldiers, and the history and character of American political institutions.

Colonel John T. Axton, Chief of Chaplains, U. S. Army, went to Fort Wayne to participate in the opening exercises of the school.

OTHER THINGS THE ARMY DOES BESIDES FIGHT

SAN FRANCISCO, CALIF.—A little bit of old Imperial Russia drifted into this port when the U. S. Army Transport Merritt sailed through the Golden Gate and dropped anchor in quarantine. On the transport were 526 refugees, last of the White army and navy to be driven from Siberia. They had sailed from Vladivostock on the ships which had constituted the Czar's fleet at that port and for two years had cruised without finding a port where they might land.

When they arrived at last at Manila they were warmly welcomed and pleaded that the American government save them from the fate of the Flying Dutchman by accepting them as immigrants. Their request was granted and they may at last settle in the peace they have so long sought.

Lieutenant General Keiskani of the Czarist army is their leader, Rev. Serge Denisoy the chaplain. There were on board the Merritt 254 single men, 70 married couples, 87 single women and 45 children, five of the latter orphans.—From the *U. S. Army Recruiting News*.

The Quartermaster General has re-stocked the supply of THE ARMY AND NAVY HYMNAL, ordering between eleven and twelve thousand copies. It is gratifying to know that this book is so satisfactory and we hope the chaplains will not forget that it may be had upon requisition. Special attention is called to the fact that fifty selections have been arranged for the band and that the entire book has been orchestrated.

AN APPEAL FROM CHATEAU THIERRY

THE following letter from Dr. Julian S. Wadsworth, of Chateau Thierry, France, is self explanatory. The splendid social service which Dr. Wadsworth himself is rendering as director of the Chateau Thierry Methodist Memorial was described in a recent number of the Century Church Bulletin.

I am tempted to unburden my heart to you in behalf of the music-loving people of Chateau Thierry and ask if you have any suggestion as to how we can possibly have a pipe organ in the new church which is now being built here. It is of stone, and Gothic architecture, and is the gift of the Council of the Federated Churches of America.

I do not know if any other group of generous Americans would make this gift as a Memorial in this devastated community. Unless it comes as a gift, I do not believe the people here can hope to have such an organ. Perhaps you can suggest what steps might be taken to secure this splendid memorial gift for our dear people.

ARMISTICE DAY

ARMISTICE DAY (November eleventh) falls on Sunday this year, and will be generally observed in the churches. We have cause for great thanksgiving, for the war clouds which have been hanging very low in Europe seem to be lifting. The accompanying picture of the burial of an American in a shell-torn village in France, with the reverent group of American and French soldiers and villagers, is a reminder of the sorrow and suffering of the four years of the terrible World War.



The Army and Navy will observe Armistice Day fittingly and will build their services around the one prepared for this occasion and embodied in THE ARMY AND NAVY HYMNAL.

The Church Woman's League for Patriotic Service is planning a beautiful observance of the day and we expect to print their program in the next number of The Bulletin.

THE CHAPLAINS' CONFERENCE

LAST Spring church people were feeling somewhat discouraged and humiliated by the head-lines in our dailies—head-lines that purported to be reports from two great denominational conferences, presumably called for the upbuilding of the Church.

Doubtless, much constructive work was done, but destruction was the word that came with great emphasis to the outside world.

In marked contrast to these conferences was one called by the Secretary of War in June; a conference on Religious and Moral Training for Soldiers and it was held in Washington. The program was planned and carried out by Colonel John T. Axton, Chief of Chaplains. I wish the papers had seen fit to give the same prominence to the report of the splendid co-operative work of this meeting that it did to the differences in opinion of the delegates to conferences in the civilian Christian Church.

The Conference consisted of more than sixty distinguished educators, clergymen of various denominations, leaders of Welfare organizations, and twenty-five chaplains who rendered exceptional service during the World War. It was unique in the fact that its personnel was drawn from Protestant, Roman Catholic, and Jewish denominations. During the sessions the leadership devolved upon representatives of all these faiths. Father Francis P. Duffy, D.S.C. and D.S.M., Dr. Cyrus Adler, President of the Jewish Welfare Board, and Bishop William Fraser MacDowell, Methodist Episcopal Bishop of Washington, presided over important sessions. These men took their places as true fundamentalists in the mind of one who was privileged to attend the meeting.

Let me quote from the pronouncements of the conference. I wish space would permit the reprinting of the full report:

To stand squarely on an American platform will never fail of the support of the American people. Chaplains are commissioned to work for all the men without distinction of creed. To interpret this as meaning that all creeds are alike, or that creed is of no value, is to impose one's own religious belief upon others. This is to offend religious liberty, because religious liberty postulates religious differences. To wipe out all religious differences, and then claim to be tolerant, has no meaning.

The humanity of America is most strikingly illustrated in her sincere profession and defense of religious liberty. The chaplain is a man true to his own faith; conscientiously respectful of the faith of others. He is a living example of both religious faith and religious liberty. His mis-

sion illustrates the Christian and Jewish attitude towards war. It must be that we be prepared. It may be that war will come. The Chaplain exhorts men to forego those things that lead to war. He teaches that a Supreme Power—the Father of all—is offended by strife among His children. This spirit among men will lead them to think of fighting as a thing to be resorted to only in the face of a worse alternative. It will lead them to love the way of peace; to broaden it as a highway of all civilized people.

Thus the Government and the churches, working together in the belief that it is the soul that makes the man, will most effectively extend the blessed mission of America both at home and abroad.

The Secretary of War not only called the conference but he opened it with a speech of welcome which showed his deep interest in the religious and moral training of the men in the Army.

I quote his closing words:

I feel personally, as all men must who have passed the meridian of life, a growing inclination towards religion and religious life. I speak in the broadest sense of course. I am fearful about the results that have come and are coming from the late war. Civilization is not, as I see it, as stable a quantity as it was before the great war. The civilization of the world is threatened. Nothing will hold mankind better together or be of as much benefit to men of all nations as religion.

We wish to instill true religion into the hearts of our young men. There are difficulties. We know these in many cases and are prepared to meet them. I am confident, however, that this Conference will assist us to improve our influence. I want you men to appreciate that the War Department is thoroughly alive to the necessity of upbuilding, physically, mentally, morally and religiously, those over whom it exercises control, and will lend every effort to attain that end. We cannot do it alone and therefore have asked you to come and advise us.

Secretary Weeks was followed by General Pershing who expressed his hope and expectation that out of the conference would come an intensified program for the Army along moral and religious lines. He cautioned his audience against indulging in the supposition that morality can be obtained without religion.

I quote from his speech:

While recognizing that all forms of military training have in them certain elements of moral instruction, religion contains the secret of and impetus toward clean living. Therefore a steady effort is made to put the hearts of men into right relation to God.

Soldiers readily see the difference between that effort which is religion pure and undefiled and that which merely seeks sectarian advantage. They are quick to recognize a positive and practical appeal to those in need of spiritual guidance, and they have little time or sympathy for those who indulge in unbrotherly denunciation of others who seek the same God through different forms

HYMNS FOR THE LIVING AGE is, from the standpoint of the musical director, not only the book we have been looking for for our regular morning worship but also for our evening service and the midweek meeting as well. To my knowledge it is without an equal for all occasions.

Temple J. Barcafer (Director of Music), First Congregational Church,

Benton Harbor, Mich

of faith, expression and relationship.

"Add a step to your sword," was the advice of the Spartan mother whose soldier son came to her complaining that his work would not reach the enemy. In the Army we are exceedingly anxious to keep pace with that great wave of sentiment which calls for a more practical application of the fundamentals of religion to all of the affairs of men. We may not see eye to eye the details of such work but we are united on a common task.

I am profoundly grateful to you gentlemen for responding to the call of the Secretary of War. From the wisdom and experience of this group there will come such suggestions as shall strengthen the cause of righteousness within the Army. With this done there must be a healthy reaction among those with whom our military personnel has contact.

May you be divinely guided as you counsel together and formulate plans for this the most important phase of the life and training of soldiers.

It is impossible to give more than a glimpse of this remarkable conference which lasted for two days, days filled with hard work and with far-reaching results.

I will give you in closing, extracts from the address by Major General J. L. Hines, Deputy Chief of Staff:

We feel that regard for religion in the Army has held, and will continue to hold, a place of importance even more prominent than in many other communities. Men who have dedicated their lives to the service of their country, who have faced death in its service and who may be called to duty in times of danger are inclined to cherish belief in divine guidance.

* * *

Many of our soldiers come from the religious association of civil parishes. When their periods

of enlistment expire they will return. We want to keep up the work of character building which was begun at home and to return them to their homes more fully developed in sound principles, beliefs and ideals of good citizenship.

* * *

This is a time of better national understanding and good fellowship. We are learning more about the needs of other nations. In the religious work of the Army we are gaining a better appreciation of all religions. We know that each expresses the common impulses of reverence for, and belief in God. There has developed a better understanding and good fellowship among religious workers in the Army. There is a spirit of unity and co-operation in the service for soldiers. The chaplains who worked together throughout the war were, by their common experience, brought into closer relationship when they returned to civil communities. Through this experience the military establishment has rendered a service to the churches of the United States.

* * *

We feel that the churches of the country have a very definite duty to the Army. The clergy of the country should send its best men for duty with its military forces. Our chaplains must be men who are well qualified to be leaders. They must be outstanding men who command respect. They must be men of broad vision, tolerance, and judgment. They must be able to rise above the petty differences of doctrine in the service of the God who is above all.

* * *

Our chaplains must not only be men of high character and exemplary lives. They must be men of physical strength equal to their tasks and they must be men who have the bearing and appearance of leaders. The clergy of the country needs to send us the best that it has.

—THE EDITOR.

HYMN STUDY IN SCHOOL

HOW many children know the meaning of the hymns they sing? How many have made a point of memorizing the words? How many, if asked to name their favorite hymns, would do so discriminately?

From Lookout Mountain, Tennessee, comes news of a school into which a special hymn study course was recently introduced. Not only do the children learn the words and music of the hymns. They learn to sing them and they learn their ethical and spiritual teachings. At the end of the course they are given an examination on the subject. It is an idea worthy of wider adoption.

A little girl whom the teacher reports to have been in school but a short time, passed in an examination paper entitled "Our Study of Hymns" in which she gives the following concise answers:

"My favorite hymn book is 'Hymnal for

American Youth' for it is the only one that contains all of the hymns that I like best.

"My favorite hymns are 'Blest be the Tie that Binds,' sung to the tune of 278, 'Jesus Saviour Pilot Me,' 'Marching With the Heroes,' 'In the Hour of Trial' and 'Fairrest Lord Jesus.'

"A hymn whose words appeal to me is 'In the Hour of Trial.'

"A hymn whose tune appeals to me is 'Marching with the Heroes.'

"Some of the hymns that I know by heart are 'Christian, Dost Thou See Them?' and 'The Lord is My Shepherd.'

"From singing hymns we get the same idea that we do in prayers, that is, that we are talking with Christ. I am sure that when we sing beautiful words to beautiful tunes as sweetly as we can, the Lord loves to hear us and listens to what we are saying. In this way we get a lot from hymn singing."

I am greatly interested in the new hymnal, *HYMNS FOR THE LIVING AGE*. There is so much brightness and optimism in the hymns you have selected and such wise principle of omission has been used that you have, in my judgment, produced the best hymnal thus far published.

John Allan Blair, D.D., Tabernacle Presbyterian Church, Philadelphia, Pa.

THE DES MOINES TEMPLE OF FINE ARTS

AT once vital, unique and significant of the changing signs of the times in religious education was the Temple of Fine Arts, an outstanding feature of the International Christian Endeavor Convention at Des Moines, in July. Under the direction of Professor H. Augustine Smith, of Boston University, and Miss Lelia S. Wilson, Chairman of the Des Moines Fine Arts Committee, thousands of dollars worth of reproductions of religious paintings from the famous galleries of Europe and America were assembled for the occasion.

"The Fine Arts in the Service of Religion" was the general subject under which an able staff of lecturers, demonstrators and other experts gave courses in Congregational Singing, Choir and Orchestra Music, Worship and Ritual, Drama and Pageantry and Pictorial Art.

The Art Gallery of Religious Masterpieces was kept open eleven hours a day during the convention days, and there were trained guides to explain the pictures, and special hours for picture study.

Intensive courses and demonstrations given under the head of Congregational Singing included "Making the Hymn Book Live," "New Meaning in Old Hymns," "Singing with Spirit and With Understanding," and "History, Biography, Romance of the Hymnal."

Special subjects considered under the head of Choir and Orchestra Music included "The Problems of Children's Choirs," "Choir Re-

hearsals and Repertoire" and "Master Music Programs Through the Year."

Under Worship and Ritual, "The Organization of Worship Material," was considered and also "The Unity, Beauty, Climax and the Moment of Sublimity in Worship," "Community Ritual for National Days," and "Correlation with the Other Arts."

Under Drama and Pageantry, special attention was given to the fundamental principles underlying the dramatization of Bible stories, coaching, rehearsing, costuming lighting and the accompanying music.

"How to Study a Picture," "The Selection and Grading of Pictures," and intensive study of the Temple of Fine Arts under adequate guidance, were considered under the heading of Pictorial Art.

The purpose of this course, as outlined by Professor Smith, was to bring about a wider and more general use of the five Fine Arts: To Redeem Human Life; To Educate and Evangelize; To Tell the Good News to the Youth of America.

It was designed "to afford opportunity to all delegates to study the new technique of teaching and living religion in the language of the youth of today." The lectures and demonstrations were directly related to the six nights of Fine Arts Festival Programs and Worship thus giving the widest possible value to the study. A remarkable attendance was recorded. More than two thousand people came the first day of the meetings and many more on the succeeding days. C. B. P.

ONWARD, CHRISTIAN SOLDIERS!

Hamma Divinity School, Wittenberg College, Springfield, Ohio, bears the distinction of being the only theological seminary in America to graduate a class composed entirely of World War Veterans. The nine men in the class gave a total of 117 months of service to their country.

OMITTED COPYRIGHT

Memorial Day, the poem which was printed in the June Century Church Bulletin, should have borne the following copyright acknowledgement which was inadvertently omitted: "From POEMS AND LETTERS by Joyce Kilmer, copyright 1914, George H. Doran, publishers."

I appreciate very much your courtesy in sending me HYMNS FOR THE LIVING AGE, and assure you I shall be glad to study it. I have heard the finest things of this volume and the highest praise for its modern character and its elimination of some medievalisms. I wish you the greatest success in putting this book into the hands of Christian people.

Rev. Robert Freeman, First Presbyterian Church, Pasadena, California.

ANGLO-CHINESE SUNDAY SCHOOL TO HAVE ORCHESTRA

An interesting letter recently received from Mr. Edgar H. Rue, Epworth League Secretary for Malayasia, describes an orchestra which is being organized in the largest Chinese Sunday School in Singapore, which is English speaking. The scope of musical talent among the students may be judged by the fact that orchestrations for first and second violins, cello, flute and piano were ordered to be used in conjunction with the Hymnal for American Youth.

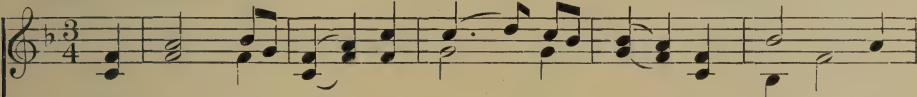
An 18th Century tune and a 20th Century hymn Unite in a Contribution to our Worship

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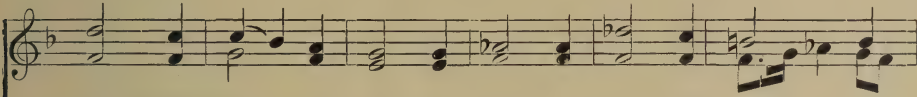
BROMLEY. L. M.

HENRY VAN DYKE, 1921


JEREMIAH CLARK, 1700



1. Thy wis - dom and thy might ap - pear, E - ter - nal
 2. We wor - ship thee whose will hath laid Thy sov - ereign
 3. Yet thou canst make a mar - vel shine A - mid these
 4. We turn a - side and tread the ways That lead through
 5. If thou hast formed us out of dust Through a - ges



God, through ev - ery year; From day to day, from hour to
 rule on all things made; The faith - ful stars, the fruit - ful
 might - y laws of thine, As when thy ser - vant Mos - es
 won - der up to praise; Wher - ev - er thou by man art
 long, — in thee we trust; O grant us in our souls to



hour, Thy works re - veal self - or - dered power.
 earth, O - bey thy laws that gave them birth.
 came And saw the bush with thee a - flame.
 found The home - ly earth is ho - ly ground.
 see The liv - ing flame that comes from thee. A - men.

From 'Thy Sea is Great—Our Boats are Small,' copyrighted by Fleming H. Revell Company

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Reprinted from Hymns for The Living Age

In a recent number of *Yale Divinity News*, Prof. H. H. Tweedy said when reviewing this book: "Congregations using hymnals of the grade of *HYMNS FOR THE LIVING AGE* are to be congratulated." We also feel that publishers who offer this type of book are also entitled to their share of felicitation. Ralph O. Harpole, New Haven, Conn.

EDITOR'S NOTE—*We print the following with the single comment that we believe it will bring every American reader up standing.*

A PRAYER CONSECRATING THE DECORATIONS OF THE 21st INFANTRY REGIMENTAL COLORS OFFERED BY THE CHAPLAIN EDWARD LEWIS TRETT SCHOFIELD BARRACKS, HAWAII

Almighty God:

AS we, the members of the 21st Infantry, are today assembled in the presence of these visual tokens, presented in recognition of the historic achievements of our illustrious Regiment, our hearts glow with pride in the realization of our glorious past.

But as we behold these beautiful symbols of SERVICE performed in the spirit of DUTY: Duty to Thee, our Heavenly Father: Duty to our Country, "Land of the Free and the Home of the Brave"; and duty to our Fellow Man, in the cause of Freedom, Justice, and Equality: it is with saddened but thankful hearts that we realize that each one of these flowing streamers has been baptized in the blood of our fallen comrades, and christened with tears of their bereaved and loved ones: and we stand today, with heads bowed in awe in contemplation of their sacrificial cost.

And now, Great Captain of our Immortal Souls, as with loving hands we receive these symbols, and attach them as well earned trophies to the Colors of our Regiment, we bring them first and reverently lay them at Thy feet for Thy Blessing and Thy Consecration. And with them, we would also bring our hearts and our lives and lay them before Thee, that we too may be consecrated anew to that same spirit of DUTY which is our Motto, and which inspired those heroic souls whose sacrifices and services are now and thus fittingly recognized.

May we continue to follow these illustrious Colors into whatever fields of Service, and Sacrifice, and Duty they may lead. May we have the realization of the heroism of Duty faithfully performed: whether it be spectacular or commonplace. May we ever continue to carry these historic Colors: unsullied by cowardice; unsmirched by personal unworthiness; but with Honor to our Flag; Service to our Fellow Man, and Glory to Thy Holy Name. AMEN.

RELIGIOUS DRAMA IN A SUMMER SETTLEMENT PROGRAM

MISS CORA E. NAUTH, of the Memorial Social Center, Buffalo, N. Y., gives the following account of the writing of the two Biblical playlets, "Moses in the Bulrushes," and "Samuel" by a group of young girls. Miss Nauth's description of the intelligent interest in dramatized Bible stories resulting from the experimental production of one Bible play provides a convincing answer to the question which is being asked by hundreds of religious leaders and teachers as to how programs of dramatic activities should be introduced in religious education for children.

"In the Daily Vacation Bible School, which was held in our Settlement during the summer of 1922, we used Elizabeth Miller's play "Ruth." I can say with deep sincerity that it was well done.

"The stage properties were all made in the different departments of the school during the four weeks' session. The work on the play was left until almost the last week of school, therefore the children were not tired by endless rehearsals. They were able to enter into the spirit of the story, so much so that when the closing night came and the play was produced as a part of the program,

it was splendidly given. Outside visitors, who came in to see the play told me afterwards that the children's efforts in making the costumes, the staging effects and the beautiful interpretation of the lines, moved them to tears. Although I had worked hard with the children and was familiar with every detail, I too was greatly moved in viewing it from the front of the auditorium on that last evening.

"Early in the spring of this year, I called a meeting of six of the older girls, ranging in age from eleven to thirteen years, who had taken part in the play last summer, and suggested to them that they get together and write a play to be presented at the close of the school this summer. In the group were four Jewish girls and two Lithuanians. We decided to work up the story of 'Samuel' for the older ones and for the younger ones, the story of 'Moses.'

"I gave a Bible to each one of the Jewish girls, sent them all home and asked them to read the Bible, to think and to write a play. After this we had several meetings and each one of these meetings proved an inspiration in that splendid ideas were brought forth by these girls. During this period of study, thought and writing, I made very few corrections, allowing the girls to talk it all over with each other and in my presence, the result being that the corrections were really made by the entire group. Finally, a gifted Jewish child and the one who played 'Naomi' so well in the production of 'Ruth' last year, asked if she might assemble the play from all of the papers written by the others. I gave her permission to do it and the plays were finished, handed in to me and then typed at the Settlement."

MOSES IN THE BULRUSHES

TIME: 3,000 years ago.

SCENE: Near the Nile River.

CHARACTERS: Moses' mother, Moses, Miriam, Pharaoh's daughter, five ladies-in-waiting, six soldiers.

SCENE 1.

(Scene is near the Nile. Enter Moses' mother holding Moses in her arms, and Miriam. Both glance nervously about.)

MOTHER: The soldiers of Pharaoh are near. For long have they oppressed the children of Israel and killed all the male children. Now that the soldiers have come again, I fear greatly for thy brother Moses. Oh, what shall we do to protect him?

MIRIAM: Surely there is some way. Our God Jehovah will help us in our distress.

MOTHER: We must rely upon him. My child, take thou Moses, and in this cradle lay him in the flags at the river's brink. And thou must hide him in the bulrushes and watch to see what will become of him.

(Miriam takes child and goes to bank of river and lays child down and stands behind bulrushes.)

CURTAIN

SCENE 2

(Same scene. Enter Pharaoh's daughter, with five ladies-in-waiting followed by six soldiers.)

PHARAOH'S DAUGHTER: What is that I spy on the river's brink? Come, let us see what it is.

(All go to Moses. Lady-in-waiting picks up cradle and gives him to Pharaoh's daughter.)

PHARAOH'S DAUGHTER: This is one of the Hebrew's children.

(Captain of the Guard steps forward.)

PHARAOH'S DAUGHTER: Stay. I cannot give you the child. Go down the road to the well, and await my arrival.

(Captain salutes. Soldiers stand at attention. All depart. When they go, Pharaoh's daughter hands child to lady-in-waiting.)

PHARAOH'S DAUGHTER: I have not the heart to leave this helpless child here. Therefore will I risk my sire's anger and keep it.

LADY-IN-WAITING: Your highness will have to find a nurse for him.
(Miriam steps forward and bows to Pharaoh's daughter.)

MIRIAM: Shall I go and call a nurse of the Hebrew women that she may nurse the child for thee?

PHARAOH'S DAUGHTER: Go bring her.

(Miriam departs and presently returns with her mother. Both bow low before Pharaoh's daughter.)

PHARAOH'S DAUGHTER: Take this child and be its nurse, and I will pay thee wages.

(She goes out, with train.)

MOTHER: Praise to Jehovah, who hath helped us in our distress.

CURTAIN

NOTE—We will print the playlet "Samuel" in the next number of The Bulletin

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One of the urgent duties that awaited the new chaplain to Samoa! The happy couple are Ho Ching, a Chinaman, and Vera Scanlon, a Samoan half-caste. When the Chaplain arrived to take charge of the Naval Station at Tutuila he found them all ready to have the knot tied. There was even a very American wedding veil and bouquet, and an automobile for the honeymoon.

Church Program

United States Naval Station, Tutuila
American Samoa

EASTER SUNDAY

April 1, 1923

ORDER OF SERVICE

1. Orchestra Prelude,
Gloria" from Mozart's Twelfth Mass.
2. Invocation.
3. Children's March and Flower Offering,
with Easter Message by Fred Metters.
4. Orchestra,
"Easter Chimes"—M. L. Lake.
5. Responsive Reading:—Selection 34.
6. Hymn 32. "All Hail the Power of
Jesus' Name."
7. Scripture Lesson:—Matthew 28.
8. "Jesus Loves Me,"
Arline and Charlotte Boles.
9. Morning Prayer.
10. Duet. "Whispering Hope,"
Mrs. Daniels and Mrs. Albert.
11. Sermon:—THE RISEN LORD.
Chaplain Francis Lee Albert.
12. "There's Sunshine in My Soul Today,"
Men's Chorus.
13. Benediction.

A Prayer
for
The Unity of God's People



O GOD, who hast made of one blood all the nations of mankind, so that all are children and members one of another, how is it that we are so slow to trace the family likeness, so reluctant to claim our common kinship? We pray thee, O our God, to make the peoples one.

We pray for the church of Christ so broken, scattered and dismembered, that none would think we followed all one Lord, and held a common faith. Purge away the vanity, intolerance, and unforgiving spirit which has kept us far apart. May the seamless robe not be utterly rent nor the body any longer broken.

We pray that since man's need is one, we all may find the one way to thee, the one God. Forbid that in our highest things we should find fellowship impossible. May the spirit of Christ break down all barriers and answer the desire of all nations.

We pray for a union so deep and universal that it shall gather all within one fold: those who pray and those who cannot; those whose faith is firm, and those whose doubt is slow to clear. May we never be content with aught that excludes another from the fullness of thy grace, a single soul from the welcome of thy heart.

AMEN.

W. E. ORCHARD.

4046-357

The Century Church Bulletin

DEVOTED TO A DISCUSSION
OF CHURCH MUSIC: DRAMA
IN THE CHURCH: PAGEENTRY
RELIGIOUS EDUCATION



NOVEMBER, 1923

MUSIC IN WORSHIP
WREATHS OF COMMEMORATION
CEREMONY FOR ARMISTICE DAY
THANKSGIVING SERVICE
HYMN—AMERICA TRIUMPHANT
CHIEF OF CHAPLAINS ARRANGES FOR ARMIS-
TICE DAY SERVICES
A LETTER FROM THE CHAPLAIN OF THE U. S.
MARINE CORPS, SANTIAGO
THE LIFE BUOY WATCH
SAMUEL

HYMN BOOK NEWS

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(Issued April 1, 1923)

Edited by

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The Century Church Bulletin

Edited by

CAROLINE B. PARKER

MUSIC IN WORSHIP

By H. AUGUSTINE SMITH, Director
of Fine Arts in Religion, Boston University

WE are entering a new day in the use of the Fine Arts in church and church school. Once organ playing, choir music, and hymn singing constituted the total music program of the church. This new day demands much more,—a minister of the arts rather than just a choirmaster, a musical statesman rather than a simon pure organist. Where once the Ph.D signified impeccable learning within restricted areas, a mastery of minutiae incontrovertible, it now means breadth as well as depth of learning, extensive research quite as much as microscopic findings. Trunk lines are connecting up all educational fields, synthesis is revealing dependencies where once we thought independencies existed. There are no boundaries to specific bodies of knowledge-avenues; there are no gates, no walls. "Jack of all trades and master of none" is a near-falsehood. "Jack of all trades and master of one" is better—student of many subjects and master of one through the many is more nearly the academic slant in 1923.

The master class of a certain renowned pianist and pedagogue made this plain the other day. Constructive criticism of the pupils' playing of Chopin, Debussy, MacDowell was drawn from the composition of Raphael, the drama of Shakespeare, Greek mythology, and functional psychology. The choirmaster who goes up to his desk without mastery of poetry, drama, liturgies, hymnology and the principles of pedagogy is poorly prepared for his task. He may know music, interpretation and expression, voice production, and the history of music—this is not enough, nor will engaging personality make up for deficiencies in general education.

Conservatories of music and organ schools fail to note the handwriting on the wall and continue to turn out graduates who are performers but not pedagogues, singers and players but not citizens of the world. Surely there ought to be a breed of church musicians sure-footed in applied music and underpinned, equipped, eloquent in the history and science of worship and hymn-

nody. English literature and poetry, Bible drama, poetry, song, church history, art and architecture, and psychology.

If the prophet's dream comes true that twenty-five years from today it will be quite impossible to find an American without the equivalent of a high school education, will it not be likewise discovered that every musician of standing is college or university trained and master of music.

No organist nor choirmaster is fitted for his task unless he be a student of the Bible. Can he teach the psalms, the canticles or Psalmody without a thorough knowledge of singing in David's time and of the antiphonal use of choirs and orchestras in the dedication of Solomon's temple. The temple service, the processions, the instrumental flourishes or interludes such as the Storm Selah, the war Selah, the parallelism of choir with choir and soloists with choir, the magnificent marching strophes in cantata-Psalms 95 to 100 or Psalms 145 to 150,—this is knowledge that makes us more than conquerors.

Poor Elijah must suffer over Mendelssohn's music in the hands of a choirmaster who knows nothing about the rugged prophet or Baal worship, or Jezebel, or the outdoor wanderings in those far off days. Jeremiah, most neglected of prophets, most stirring and gripping of all, awaits the composer and the dramatist who will build the very greatest Biblical music extant.

How are our choirs to enter, open-eyed and wondering, into the Sanctus or the Gloria in Excelsis unless the early Church, the High Mass, the Holy Communion through fifteen hundred ages are sketched with telling strokes. Fill in the backgrounds, the correlations—and the Te Deum will live forever and be sung sixty per cent better than usual on a certain Sunday because all of each choir singer has been galvanized into action—body, mind, imagination, emotions, spirit, superman, through wonder-stories (true) of this ancient hymn.

The Church of the living age is once more to become the workshop for musician, dramatist, ritualist, artist, architect. Churches are hungry for this new leadership back to the arts, back to beautiful music, pictures, drama, back to worshipping the Lord in the beauty of holiness, not the dreariness of whitewashed walls and ugly furnishings. The church, the synagogue, the sanctuary ought to have the best in the world. It once had Gregory, Palestrina, Raphael, Fra Angelico, Michael Angelo, Bach, Cesar Franck. Today major artists, musicians, dramatists, function outside the church. Are these men ungodly, or is the church unsympathetic, even hostile to the arts? The next generation will answer. Religious Education has come to us for just such a time as this. Religious Education, the new profession, the lay profession of introducing modern educational theory and curriculum into Sunday-schools. It is undertaking the moral and religious edu-

cation of eighteen million Protestant youth out of the half hour (thirty minutes out of ten thousand minutes a week) between the belated preaching service and an American Sunday dinner. It is taking the training of young people out of this fatigue trough and stretching it into weekday religious education, daily vacation Bible schools, expressional and hand work Sunday afternoon, making out of the original twenty-six hours of religious training in the year one hundred, two hundred, three hundred hours of "What more doth the Lord require of thee than to do justice, and to love mercy, and to walk humbly with thy God?" Youth of America, you are the hope of the world, if Religious Education can implant these words in your heart of hearts. The home has failed, public education is dumb on these subjects, the church has been toying with child life, the Sunday school has too long been a colorless place out of which virile youth has slipped with alacrity.

THE Department of Religious Education of the New York Federation of Churches has planned two splendid training courses for the coming year and they will be held under the auspices of the University Extension of Columbia University. The winter session opens October 15th and closes January 14, 1924. The spring session opens January 21st and closes April 7, 1924. Meetings are held in the Union Seminary Building.

* * *

THE great interest in religion at the present time is not confined to civilian life. The War Department is adding to its corps of active chaplains and is sending for the first time since the World War, a full complement of chaplains to foreign nations. Our men in Tientsin, China, will have a chaplain. There will be thirteen in Hawaii, one in Porto Rico, eight in the Panama Canal Zone and ten in the Philippines. They are selected from the various denominations so that men of all faiths may have the opportunity as far as possible, to worship under the forms and ministry of the church of their choice.

* * *

A GREAT rally for church school workers was held at Union Theological Seminary on Monday, October 8th. The song service was led by Mr. Reginald L. McAll, well known leader in the field of religious music and the Rev. Henry Edward Thrall, Th. D., addressed the meeting on "The Dynamic Aims of Religious Education."

The Women of the Bible

by

ANNIE RUSSELL MARBLE

Not heroines—not martyrs, just women. Many with vivid personalities, others doing apparently the humdrum things of life, but their quiet influence in varied forms of service will not be lightly regarded by the women of this day.

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THE CENTURY CO.

353 FOURTH AVE. NEW YORK CITY

FOR ARMISTICE DAY

WREATHS OF COMMEMORATION

Upper level—about five feet above first level. Altar of Commemoration—draped in white, pillars of white, small silk flag hanging between pillars and kept in motion by electric fan, also spot light shining intensely on flag. Several green wreaths hanging on pillars.

PROLOCUTOR:

Lest we forget—lest we forget
 As he died to make men holy, let us die to make men free.
 I summon you to this altar of Commemoration for the
 Flander's dead, for the maimed, broken, bleeding,
 "Filled full and flushed with morning
 They sang and took the sword—
 The night came without warning,
 And where is their reward?
 O youth, youth of the world,
 God give you joy of knowing
 What life your death has bought."

Enter to chorus of "Keep the Home Fires Burning" company of TEN TO TWENTY MEN IN KHAKI, American Legion preferred, with guns. Also color bearer. They take position to right and left of altar and behind it.

Enter to "Our Heroes" (Chanson Triste)—Tschaikowsky—TWENTY TO FORTY YOUNG WOMEN in Grecian costume, down the main aisles, right and left, carrying wreaths of green. Move forward to altar where they place the wreaths reverently and kneel until all are kneeling:

THREE SINGERS (Sopranos) in angel costumes appear stage center, right, left (high up) and sing:

Refrain (soprano solo)

- (1) "You are the body broken,
 You are the Sacrifice.
- (2) You are the blood redeeming,
 You are the Sacrament.
- (3) You are the spirit living,
 You are the Pentecost."

Taps.

Exit soldiers to chorus "Keep the Home Fires Burning."

—Reprinted by permission, from The Commonwealth of God, by

H. Augustine Smith.

CEREMONY FOR ARMISTICE DAY

Adopted by The American Legion

THE Post files in and is seated in reserved space or seats. The Post Commander, Chaplain and other officers or members with speaking parts take their places on the platform. The active parts are given by four officers or other members designated by the Commander.

Post Commander: "The Chaplain will invoke the blessing of God."

The following prayer is optional. In its place the Chaplain may deliver one of his own of the same length and tenor. If any member shall object to prayer on conscientious grounds, then thirty seconds' silence in memory of the dead shall be observed, provided the same is so ordered by a majority of the members present.

Chaplain: "O God of Hosts and Giver of Victory, who hast looked down on all the warfare of mankind, we give Thee bountiful thanks for the peace which Thou hast granted. We thank Thee that the days of violence and strife have found an end at last and that our nation was granted the victory for which we strove.

"May that peace long endure. Send Thou such love into the souls of men that they shall not seek occasions of conflict, but shall rather live in concord and labor for the broader benefits of all mankind. May the peoples by Thy inspiration travel in the paths of peace, seeing Thy precious image in their neighbors of every land. May they establish the hope of peace on righteousness and truth, that it may be genuine and enduring.

"Usher in the peace that shall have no ending. Bring Thou mankind at last to the day when men shall beat their swords into ploughshares and their spears into pruning hooks, when nation shall not lift up sword against nation, neither shall they learn war any more. May Thy peace enfold Thy children through all eternity. Amen."

Music or singing.

Post Commander: "With all thankfulness we look back to that Armistice Day which ended the World War. We remember how gladly men stood erect in the sun once more and let their fires shine out at night without concealment, how the load of anxiety fell in a moment from a world of women's hearts, how a war-torn world turned back to peace with profound gratitude to the God who gave it and to the men who paid for it with their lives.

"Yet we miss the sterner virtues that war brought forth. In some way life was nobler, richer, then. In some way we lost, as well as gained, on that Armistice Day.

"War produces the greatest extremes in human life. It brings men to sanity; yet it drives them mad. It reveals them magnificent in sacrifice and revolting in brutality. It is a sacrament and a shambles. There was a half truth in that doctrine of the prophets of war, for war does breed splendid and essential virtues.

"But it breeds them at too terrible a cost. Peace must breed in us the same virtues without that cost. A great American said before the war: *Martial virtues . . . intrepidity, contempt of softness, surrender of private interest, and obedience to command, must still remain the rocks on which states are built. The martial type of character can be bred without war.' How then can we cultivate these martial virtues in time of peace?"

First Officer: "We believe that contempt of softness must be and can be cultivated in time of peace. History shows how often civilization has sapped the manhood of a race, how often conquerors have in turn been conquered by the culture they overcame, how difficult it has been to achieve culture without decay. Can we achieve culture without decay?"

"War ended our ease for a time,
"Comfort, content, delight,
The age's slow brought gain,
They shriveled in the night.
Only ourselves remained
To face the naked days
In silent fortitude."

"War plunged men from lives of comfort and ease into a misery of mud and vermin, cold and heat, filth and fatigue. Thus indeed, they learned contempt of softness, for a time, to live and laugh in the face of hardship.

"War breeds contempt of softness, but there is a lasting hardihood bred better in time of peace. Over all the world industry calls with its myriad hazards and hardships. More and more men turn their eyes to the sturdier life of the open, drawn by a hunger for the hills and soil. Not only do new regions and virgin ranges summon their conquerors, but over all this half-explored earth great projects call for the pioneers of peace, the sappers of civilization to bridge the gulf or tunnel the mountains; to irrigate or drain; to seek out and conquer disease. Thus can we breed hardihood without war. Thus shall we achieve strength without destruction."

Second Officer: "The spirit of obedience to command can be cultivated. Without it

*William James.

no nation can endure, no law is worth writing, no established order is secure. War teaches this lesson of obedience. Not always does it teach lastingly. Some men emerged from service hating discipline. War had not taught them its necessity. Others returned to find that in civilian life they missed its constant pressure. War had not taught them the higher virtue of obedience to one's own will. Yet war does teach discipline.

"To acknowledge the necessity of discipline, to sense its significance is the first battle that every soldier in every age must win.

"How in peace shall men learn this lesson? The spirit of discipline is no spirit of slavishness. It is the bigness to recognize that, for the time being and for the good of us all, some of us must exercise authority over the rest of us, and that the rest of us, for the good of all, are bound in honor to obey them. It is the spirit that recognizes that

"The game is more than the player of the game

And the ship is more than the crew."

"This is the virtue of discipline, which must be ours in peace as well as war. This is the lesson we must learn at home, at school, on playing field, in the life of organization, community, party and nation, the lasting lesson of obedience to command."

Third Officers: "We believe that the spirit of self-sacrifice can be cultivated in peace as well as in war. The greatest glory of war is the almost incredible spirit of devotion it engenders. Men offer their lives and risk their lives and throw away their lives with magnificent abandon. Heroism becomes epidemic over half a world. Yet in warfare greed and brutality become epidemic also. And too often it is they that persist in the peace that follows, rather than the spirit of sacrifice and devotion.

"We have not inspired youth in peace as we inspired them in war. It is for us to rear new standards of success. We must pay public honor where public honor is due. We must not uphold the mere manipulator of a market, or a mere scrambler after profit, or power, or position. Rather let us honor the heroes of science who alleviate human suffering and carry on the standards of civilization. Let us honor the

heroes of public service who seek not how much they can get out of their country, but how much they can give to it. Let us honor the heroes who devote their lives to that education which will lead our children on to live and laugh and learn and love as we have only dreamed of doing. Let us honor the men who carry into the ordinary affairs of life a noble idealism and a sincere capacity for self-devotion. Let us translate the devotion of war into the devotion of peace. Let us will to live as well as die for our country."

Post Commander: "Now we come to the remaining virtue, intrepidity or courage, and find that we have been considering it. For courage is involved in devotion. No line can be drawn between sacrifice and valor.

"The courage of war left all the world at once proud and humble, at once shamed and inspired. It is for us to convert this martial courage into civil courage. We must convince ourselves that we can be as brave at home as under fire. We must recognize that this civic courage is higher, rarer, more difficult, more needed. We must honor the courage of every day, the valor of clean, uncompromising lives lived in common honor and devotion.

"Adventure need not disappear with war. There are always quests to challenge. The new romance will be the turning of the slums of the world into a paradise.

"It is for us then to learn the valor that endures in peace as well as war, to know that

"The present needs our courage and our might;

Behold, on every hand new foes to fight
And grim primeval wrongs that war with Right.

Though gun be spiked and sheathed the
blood-dyed sword,

Forever sounds the bugle of the Lord."

Introduction of speakers by the Post Commander.

Speakers should be informed that Armistice Day differs from Memorial Day. The latter is an occasion of solemn tribute to the dead. Armistice is an occasion of thanksgiving for victory. Political speeches should be barred.

"The Star-Spangled Banner."

Post files out.

THE United States Marines are almost breaking their own record in their response to the call from Japan. They are always as eager to help as they are to scrap and we are not surprised to learn that Uncle Sam's soldier-sailors were the

first to get ashore at Yokohama and to aid in the work of rescue. There is hardly a place on the earth that our marines have not served at one time or another, and more often in aiding the suffering of other nations than in fighting our enemies.

XI. Thanksgiving

Instrumental Prelude

Hymn No. 153 O Beautiful for Spacious Skies (*Standing*)

Opening Sentences

LEADER: O that men would praise the Lord for his goodness,
And for his wonderful works to the children of men.

ASSEMBLY:

The Lord is good to all; and his tender mercies are over
all his works.

LEADER: Blessed be the Lord God, the God of Israel.
Who only doeth wondrous things;

ASSEMBLY:

And blessed be his glorious name forever;
And let the whole earth be filled with his glory.

LEADER: Enter into his gates with thanksgiving,
And into his courts with praise;
Be thankful unto him, and bless his name.

ASSEMBLY:

For the Lord is good; his mercy is everlasting;
And his truth endureth to all generations.

Hymn (Tune 'America,')

God bless our native land;
Firm may she ever stand
Through storm and night:
When the wild tempests rave,
Ruler of wind and wave,
Thou who art strong to save,
Be thou her might!

Thanksgiving for Guidance in the Past

LEADER: Blow ye the trumpet in Zion;
Sing aloud unto God our strength.
Take a psalm, and blow ye the trumpet,
In the time appointed, on our solemn feast day.

ASSEMBLY:

O remember the days of old, and consider the years,
Consider the years of many generations.

LEADER: Ask thy father, and he will show thee;
Ask thy elders, and they will tell thee what works were done in
their days, in the times of old.

ASSEMBLY:

They wandered in the wilderness, in a solitary way;
They found no city to dwell in.
Hungry and thirsty, their soul fainted in them.

LEADER: Then they cried unto the Lord in their trouble.
And he delivered them out of their distresses.
And he led them forth by the right way,
That they might go to a city of habitation.

ASSEMBLY:

O that men would praise the Lord for his goodness,
For his wonderful works to the children of men. (*Seated*)

Reprinted from The Army and Navy Hymnal. Arranged by H. Augustine Smith.

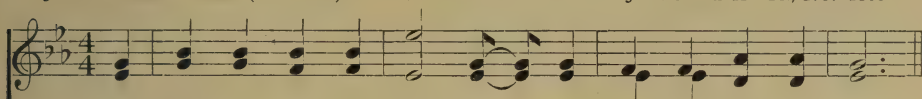
The Christian Kingdom

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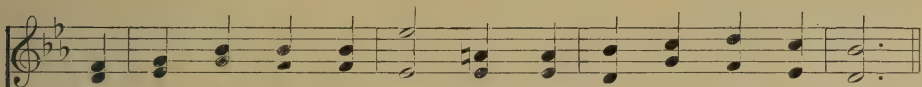
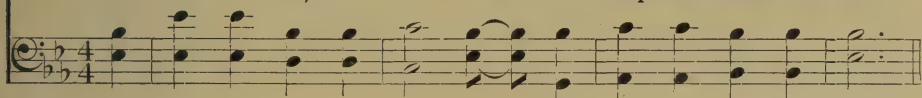
GREENLAND. 7. 6. 7. 6. D.

JOHN HAYNES HOLMES (1879 —)

J. MICHAEL HAYDN, 1737-1806



1. A - mer - i - ca tri - umph - ant! Brave land of pi - o - neers!
 2. A - mer - i - ca tri - umph - ant! Dear home-land of the free!
 3. A - mer - i - ca tri - umph - ant! Grasp firm thy sword and shield!
 4. A - mer - i - ca, A - mer - i-ca! Tri - umph - ant thou shalt be!



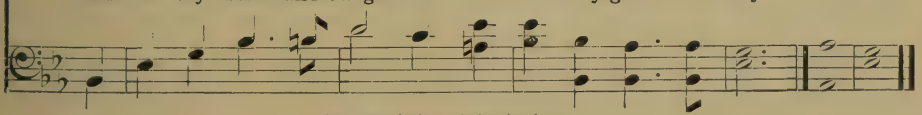
On moun - tain peak and prai - rie Their wind - ing trail ap - pears.
 Thy sons have fought and fall - en, To win re - lease for thee.
 Not yet have all thy foe - men Been driv - en from the field.
 Thy hills and vales shall ech - o The shouts of lib - er - ty.



The wil - der - ness is plant - ed; The des - erts bloom and sing;
 They broke the chains of em - pire; They smote the wrongs of state;
 They lurk by forge and mar - ket, They hide in mine and mill;
 Thy bards shall sing thy glo - ry, Thy proph - ets tell thy praise,



On coast and plain the cit - ies Their smok-y ban - ners fling.
 And lies of law and cus - tom They blast-ed with their hate.
 And bold with greed of con - quest, They flout thy bless - ed will!
 And all thy sons and daugh - ters Ac - claim thy gold - en days. A - men.



By permission of the Author
 From Hymns for the Living Age



CHAPLAIN'S BIBLE CLASS, SECOND REGIMENT, U. S. M. C. CAPE HATIEN, HAITI.

Col. George Van Orden Commanding. The average attendance is 75.

CHIEF OF CHAPLAINS ARRANGES FOR ARMISTICE DAY SERVICES

THE Chief of Chaplains of the United States Army, Colonel John T. Axton, has issued an urgent call to the one thousand clergymen who constitute the Corps of Chaplains of the three components of the Army, to begin early the preparations for a proper observance of Armistice Day, which this year comes on Sunday.

The Chaplains have been asked to make it an occasion for special patriotic services at which there shall not only be most fitting commemoration of the heroisms and sacrifices of the war, but where the gospel of a better understanding among men may be stressed with a view to lessening the discord that is so rampant throughout the world.

Through community co-operation, particularly with churches, schools, patriotic societies, and veterans' organizations, it is desired that wherever there is a unit of the United States Army, no matter how small, there shall be a program of practical addresses, scripture readings, and musical numbers by bands, choruses and soloists, and that there be suitable decorations and printed programs.

Freighted with its wonderful memories of the cessation of hostilities Armistice Day must always be a day of rejoicing. Shall we unite in establishing the custom of an observance in keeping with that sentiment? Let our exercises have in them a note of victory of the highest order.

THE National Plan of Defense produces certain important by-products, such as the training of the youth of the country in sanitation, athletics, patriotism, democracy and religion. It inculcates in them a spirit of reverence for law and for the rights of property and person. It enlarges their knowledge of world affairs. It furnishes a strategic way by which young men who are not found in our churches and Bible schools, may be instructed in the principles of American patriotism and the Christian religion

* * *

DRAMATIC BOOK TALKS

For the Men of the Fort
At the E. & R. Building, Fort Clayton,
Canal Zone, 9.15 O'Clock

EVERY SUNDAY MORNING

"Books As Life Teachers"

During the month of June, Chaplain Samuel J. Miller will give addresses on the following subjects:

June 3rd, "The Everlasting Mercy,"
John Masefield

June 10th, "Fortitude," Hugh Walpole
June 17th, "If Winter Comes,"

A. S. N. Hutchinson

June 24th, "This Freedom,"

A. S. N. Hutchinson



IN REGIMENTAL THEATRE, 4th REGIMENT.

Service held on April 1, 1923. Santiago, D. R., Chaplain C. V. Ellis.

A LETTER FROM THE CHAPLAIN OF THE U. S. M. CORPS, SANTIAGO

I AM forwarding herewith a picture of a religious service which was held in the Regimental Theatre, Fourth Regiment, U. S. M. Corps, Santiago, Dominican Republic. It was taken incognito to most of us.

The following is a brief outline of the service:

1. Prelude; instrumental selection.
2. Doxology. (Congregation Standing)
3. Invocation.
4. Hymn: "Christ the Lord is Risen Today." (The Army and Navy Hymnal)
5. Responsive Readings; selection No. 8.
6. "Gloria Patri."
7. Prayer;
8. Anthem: "He Arose."
9. Reading of weekly notices.
10. Anthem: "Rock of Ages." (Tenor solo, Chaplain Ellis; contralto and tenor duet, Mrs. Prichard and Chaplain Ellis; quartette, Mrs. Prichard,

Corporal Van Stan, Private Angell, and Chaplain Ellis)

11. Instrumental selection.
12. Solo: "Face to Face." (Corporal Van Stan)
13. Sermon: "The Assurance of Immortality." (Chaplain Ellis)
14. Solo: "The Holy City." (Miss Norris)
15. Prayer.
16. Hymn No. 62. (The Army and Navy Hymnal)
17. Holy Communion.
18. Hymn: "Blest Be the Tie That Binds."
19. Benediction.

Thanking you again for "The Century Church Bulletin" which finds its way to my office quite often, and with the very best of wishes, I am,

Yours very truly,

CHARLES V. ELLIS,
Lieut. Chaplain Corps, U.S.N.,
Regimental Chaplain.

An Army Pledge that makes good citizens as well as upright soldiers

THE FORT SAM HOUSTON CHRISTIAN UNION

We band ourselves together for the purpose of promoting the cause of righteousness at Fort Sam Houston.

It is our purpose, where ever we are, to conduct ourselves as Christian gentlemen.

We accept Jesus Christ as our Teacher, Leader and Saviour, and God helping us we will at all times walk in His way.

Christmas Material

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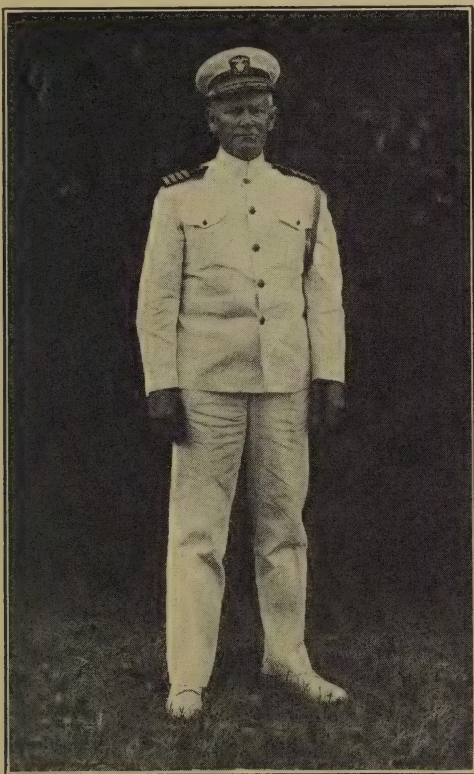
353 FOURTH AVENUE

NEW YORK CITY

THE LIFE BUOY WATCH—One of the Parables of a Padre

J. L. KIRKPATRICK, Chaplain U. S. Navy

Now it came to pass one dark night that I stepped out on deck for a breath of fresh air. And as I walked about I came upon a lone seaman standing quietly in a deserted spot. So I asked him what he might be doing, and he said that he was standing watch by the life buoy. Then he showed me a handle which he would pull if he saw a shipmate fall overboard and he explained to me that the buoy would then drop into the sea and that it had a gadget which lighted a flare when it struck the water, so that the midnight swimmer could find it and be found by the ship. And I asked him how many times he had pulled that handle and he told me, "Never." But, I said, have you not stood many life buoy watches, and he assured me that their number was legion. And I replied, "To what rate doth this lead and what dost thou get out of it?" And he replied, "To no rate that I know about, nor do I get any extra reward because of this, but



CAPTAIN C. H. DICKENS

Fleet Chaplain, U. S. Battle Fleet. Panama Manoeuvres, 1923.

if a shipmate falls overboard, then I am on the job to save him." And he told me that there were others who were standing by life buoys in various places on the ship, and that this was done both night and day when the vessel is at sea. For who knows when a man may fall overboard?

And I thought to myself, "Verily, to stand life buoy watch is to be given a practical lesson in true religion, for one of the greatest requirements of anything that passes for the genuine brand is always to be ready to give a helping hand to a brother when he needs it. For to do this is to love my brother as myself, and to treat him as I want others to treat me."

A SUGGESTION: Requisition the Army and Navy Hymnal To-day

IN the October number of the Bulletin we gave an account of the work carried on by Miss Cora E. Nauth of the Memorial Social Center, Buffalo, New York, and we printed the playlet, "Moses in the Bulrushes" written by her group of young girls. This month we print "Samuel" written and produced by the same group of girls.

SAMUEL

TIME: 3,000 years ago.

SCENE: Room in the Temple.

CHARACTERS: Eli, Samuel, Hannah, eleven women.

ACT 1

SCENE 1

(Scene is a room in the Temple. In the center of the room is an altar. On it are two seven-branched candlesticks. Eli stands at one side of the room. Enter eleven girls singing a hymn. The fifth one is Hannah. She stays until the others have departed, and prays. Her lips move, but she makes no sound.)

ELI: How long wilt thou be sad? Put away thy grief from thee.

HANNAH: No, my lord, I am a woman of prayerful spirit. I have drunk neither wine nor strong drink, but I poured out my soul before Jehovah.

ELI: Go in peace, and the God of Israel grant thy petition that thou asked of Him.

(Hannah rises and bows to Eli without speaking, and goes out.)

CURTAIN

SCENE 2

(Scene is the same room in the Temple. Eli stands a little distance from the altar.)

(Enter Hannah and Samuel. Both bow before Eli.)

HANNAH: Oh, my lord, I am the woman that stood by thee here, praying unto Jehovah. For this child I prayed, and Jehovah hath granted me my petition which I asked of Him. Therefore also have I granted him unto Jehovah, as long as he lives.

(Samuel goes to Eli, who takes him by the hand. Hannah goes to the altar, kneels, and begins to pray.)

HANNAH: My heart rejoiceth in Jehovah. There is none holy as Jehovah, for there is none beside Thee. Jehovah maketh poor, and maketh rich. He raiseth up the poor out of the dust to sit with princes and inherit the throne of glory. Great is Jehovah.

CURTAIN.

ACT II.

SCENE 1

(Scene is the same room in the Temple. At the left is a couch upon which Eli lies sleeping. At the right Samuel lies sleeping on a smaller couch. Suddenly Samuel starts, as if he heard someone, sits up, pulls off his blanket and runs to Eli.)

SAMUEL: Here am I, for thou callest me.

(Eli awakens and sits up.)

ELI: I called not, my son. Lie down again.

(Eli lies down again, and Samuel returns to his bed. Silence for a few moments. Suddenly Samuel starts as though again he hears someone, sits up, pulls off his blanket and runs to Eli.)

SAMUEL: Here am I, for thou callest me.

(Eli awakens and sits up.)

ELI: I called not. Lie down again.

(Eli lies down and Samuel returns to bed again. Silence for a few moments. Suddenly Samuel starts again as though he heard someone, sits up, pulls off his blanket and runs to Eli.)

SAMUEL: Here am I, for thou callest me.

(Eli awakens, sits up again.)

ELI: Go lie down. Jehovah hath spoken unto thee, and it shall be that if He call thee again, thou shalt say: Speak, Jehovah, for Thy servant heareth.

(Samuel returns to bed.)

CURTAIN

SCENE 2

(The same room in the Temple. It is morning.)

ELI: Samuel, my son.

SAMUEL *(bows)*: Here am I.

ELI: What is the thing Jehovah hath spoken unto thee? I pray thee hide it not from me. The Lord do so to thee and more also if thou hide anything from me of all the things that He spake unto thee.

SAMUEL: Behold, Jehovah hath said: "Eli and his family will be punished because his sons did bring a curse upon themselves and Eli punished them not."

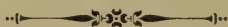
ELI: It is Jehovah. Let Him do what seemeth Him good.

(He stands before altar with uplifted arms.)

CURTAIN



Going to the Church



THE VOICE OF ONE CRYING IN THE WILDERNESS

While thunders rocked Mount Sinai's peak,
And Israel stood in awe,
Jehovah to His servant gave,
The tables of the law.
The Lord of Hosts is God Alone,
Let none His law defy,
With thunder in the wilderness,
He voiced this warning cry.

Upon the banks of Jordan's stream,
The herald of Our Lord,
With ringing voice and outstretched arm,
Unsheathed the "Spirit's Sword."
"Make straight a highway for Our God
Messiah's reign is nigh."
'Twas thus that in the wilderness,
Rang out his fearless cry.

On Patmos' isle the seer was given,
The Spirit's blest reward,
Among the seven candlesticks,
A vision of His Lord.
"For him who overcometh here
A crown remains on high."
Thus in that lonely wilderness,
A voice was heard to cry.

The centuries pass, and to this shore,
A storm-tossed shallop came.
A band of godly men she bore,
Their hearts with zeal aflame.
Jehovah's law their righteousness,
Their help the Lord Most High.
Their voices in the wilderness,
Gave no uncertain cry.

PHILIP E. BROWNING.

The First Thanksgiving



DEVOTED TO A DISCUSSION
OF CHURCH MUSIC: DRAMA
IN THE CHURCH: PAGEENTRY
RELIGIOUS EDUCATION



DECEMBER 1923

THE CORRELATION OF THE CONSERVATORY
AND THE TRAINING SCHOOL IN THE
EDUCATION OF THE MUSICAL LEADER-
SHIP OF THE CHURCH

THE CHURCH PENNANT

A CHRISTMAS PROGRAM

THE STORY OF THE CHRIST CHILD ENACTED
ON THE SCREEN

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The Century Church Bulletin

Edited by

CAROLINE B. PARKER

THE CORRELATION OF THE CONSERVATORY AND THE TRAINING SCHOOL IN THE EDUCATION OF THE MUSICAL LEADERSHIP OF THE CHURCH

By

Dean Wallace Goodrich, New England Conservatory of Music, Boston

An address delivered before the School of Religious Education and Social Service of Boston University, in the Old South Church, Boston, October 6th, 1923

OF all the arts employed by the Church for the adornment of her services, music bears the closest relationship to the worship which it accompanies and of which it is an integral part. The art of the painter, of the sculptor, of the architect,—all are employed to create inanimate things—necessary for our comfort, or inspiring to our senses, or both. For such creation time may be practically unrestricted; once achieved, the product of the artist's best efforts, it is enduring and permanent. Of musical composition the same is true, to a certain extent. Much of the music of the liturgical services, composed even before means had been devised permanently to record it, holds its unique place after centuries of unbroken use. The composer of today takes his place beside the hymn-writer in enriching the Church's lyric treasure.

But musical composition must needs be given audible expression, not once only, but upon every recurring occasion of its use. What concerns the Church today is not the character of the material, for of the best there is abundance. But rather is it to assure the choice and execution of this material in such manner as alone befits its high office as an integral part of divine worship.

The general subject of church music may be divided into three classifications: (1) The available material, or repertory of musical compositions; (2) The means of performance, including singers and the organ and its players; (3) Musical leadership. As to the first, it may seriously be questioned whether there would not be more gain than loss were no new music to be composed for the Church for some years to come. I say this in all seriousness, and realizing that I may be considered a moss-bound conservative, dwelling only in the past. But the fact remains that we may well devote far more attention to a search for many existing works of outstanding beauty and of

eminent practicability, and to provision of the means for their proper rendering, than is being done today.

As to the second classification, neither singers nor organists of ability are lacking. Instruments are everywhere being installed in our churches, built by skilled artists and often excelling in size and quality of tone. The human voice has not changed; only increasing complications due to local conditions now may render it more difficult to secure the best results than in an earlier period.

Upon the capacity of our musical leaders, however, must depend almost wholly the quality of our church music, and its fitness for its purpose. In many instances this musical leadership is a part of the organist's function; but its importance so far transcends that of the position of the organist that I prefer to separate the two.

Leaving aside the obviously important question of Christian character, of personality and general cultivation, what are the necessary musical qualifications to be sought in those upon whom we place the solemn responsibility of administering our church music? General musicianship, certainly. Ability to train, inspire, to lead in the right paths the singers in our churches, be they choir or congregation, quite as certainly; and it should be noted that a congregation may quite unsuspectingly be encouraged and made to better its musical ways by an unseen but no less effective leadership. Finally, but by no means least of all in importance, a knowledge of church history, of hymnology, of the evolution of church music, and an appreciation of its relationship and practical application to worship. For however simple the order of the service, it is impossible to dissociate music from the worship of which it is only one form of expression.

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The use of the Latin Cross has no sectarian significance, though it was probably selected for historical reasons and because its shape was easily adapted to such a pennant. It is a Navy pennant, and not the pennant of any Church or denomination, as some have surmised. It is absolutely non-denominational and non-sectarian. It flies only during divine service to indicate to the ship's company and to other vessels near at hand, that religious worship is being conducted on board, and that all persons should conduct themselves accordingly, to the end that the service be not interrupted. It serves a practical purpose similar to that of the powder flag, which warns that ammunition is being taken aboard, and the meal pennant which indicates that men are at their "mess" and are not to be disturbed except in case of necessity.

Although the Church Pennant has no sectarian significance, it does have a distinctly religious significance. The place of honor given it clearly indicates the importance attached to religious worship by a people having neither a State Church, nor a State religion, and shows that the Sovereignty of Almighty God is duly acknowledged by those in authority and that the highest honor is accorded Him.



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A CHRISTMAS PROGRAM

by

Mary E. Pike

PROCESSIONAL—

"O, come all ye faithful."

READER—

Hear ye! the prophecy!

"And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots:

And the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord:

And shall make him of quick understanding in the fear of the Lord; and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears:

But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth:

And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.

The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them.

Behold, God is my salvation; I will trust and not be afraid: for the Lord Jehovah is my strength and my song; he also is become my salvation.

And in that day shall ye say, Praise the Lord, call upon his name, declare his doings among the people, make mention that his name is exalted.

Sing unto the Lord for he hath done excellent things; this is known in all the earth.

Cry out and shout, thou inhabitant of Zion, for great is the Holy One in the midst of thee."

SOLOS—(from "*The Messiah*")

"Comfort ye my people."

"O thou that tellest glad tidings to Zion."

PRAYER—(ending with the Lord's Prayer chanted by the choir).

READER—

"And in the sixth month the angel Gabriel was sent from God unto a city of Galilee named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary."

(Curtain rises on living picture of Rosetti's *Annunciation*).

READER adds—

"And the angel came in unto her and said:"

ANGEL speaks—

"Hail, thou that art highly favored, the Lord is with thee; blessed art thou among women."

SECOND READER—

"The weather is rough at Christmas-tide;

She is cold and travel-sore;
The thronging guests are all inside,
They have shut the hostel-door.
Now where shall the virgin Mary hide,
That is so sad and poor?

"They have taken her to the cattle-shed,
Where the walls are shrunk and thin,
And she must lay her gentle head
Where the bitter wind creeps in.
Ah, never was seen a sadder bed
For such a sweet virgin.

"Then Mary took a wisp of hay
And covered up the wood;
And round the crib where Jesus lay,
The wondering cattle stood;
And one has drawn the grass away
And swallowed it for food.

"O mother, to the young babe come,
And cover him with thy breast.
She put him to her fair bosom,
And rocked her babe to rest.
She hid him in her sweet bosom
As a bird hides in the nest."

FIRST READER—

"And she brought forth her firstborn son and wrapped him in swaddling clothes and laid him in a manger, because there was no room for him in the inn."

Duet or quartette, softly, first three verses

"Thou didst leave thy throne and thy kingly crown"

Organ begins the Pastoral Symphony from "The Messiah" and plays very softly throughout scenes with shepherds—

Curtain rises on living picture of shepherds seated on the ground.

READER—

"And there were in the same country, shepherds abiding in the field, keeping watch over their flock by night.

And lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid.

And the angel said unto them:"

ANGEL speaks—

"Fear not, for behold I bring you good tidings of great joy which shall be to all people.

For unto you is born this day in the city of David, a Savior, which is Christ, the Lord.

And this shall be a sign unto you; ye shall find the babe wrapped in swaddling clothes, lying in a manger."

READER—

"And suddenly, there was with the angel a multitude of the heavenly host praising God and saying:

Glory to God in the highest, and on earth, peace, good will toward men."

CHORUS—(*from behind the scenes*)

There's a song in the air! There's a star in the sky!
There's a mother's deep prayer, and a baby's low cry!
And the star rains its fire while the beautiful sing,
For the manger of Bethlehem cradles a King!

There's a tumult of joy o'er the wonderful birth,
For the Virgin's sweet boy is the Lord of the earth.
Ay! the star rains its fire while the beautiful sing,
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In the light of that star lie the ages impearled;
And that song from afar has swept over the world.

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In the light of that star lie the ages imperaled;
And that song from afar has swept over the world.

And thou, Bethlehem, in the land of Juda, art not the least among the princes of Juda; for out of thee shall come a Governor that shall rule my people, Israel.

Then Herod, when he had privily called the Wise Men, enquired of them diligently what time the star appeared, and he sent them to Bethlehem, and said:

Go, search diligently for the young child, and when ye have found him bring me word again, that I may come and worship him also.

When they heard the King they departed; and lo, the star which they saw in the east went before them till it came and stood over where the young child was.

When they saw the star they rejoiced with exceeding great joy."

Star suspended above platform suddenly lighted.

TRIO OR QUARTETTE—

"Saw ye never in the twilight."

Curtain raised again on picture of Holy Family

From back of the auditorium come the three Wise Men, walking slowly, singing first verse (repeating it if necessary).

"We three kings of Orient are."

As they approach the platform

READER continues—

"And when they were come into the house, they saw the young child with Mary his mother, and fell down and worshipped him. (*They kneel before child*)

And when they had opened their treasures, they presented unto him gifts."

FIRST WISE MAN *presenting his*—

I bring to thee a gift of power,
Thy hands my wealth shall hold;
The best I have I offer thee,—
Mine is the gift of gold!

SECOND WISE MAN—

Frankincense bring I to thee;
My humble voice I raise
In grateful adoration,—
Mine is the gift of praise!

THIRD WISE MAN—

Yet not by power, nor yet by praise
Shalt thou thy kingdom gain;
I bring thee myrrh and bitterness,—
Mine is the gift of pain!

WISE MEN AND CHORUS *sing*—"Noel, Noel." *Wise Men Depart.*

READER—

"And being warned of God that they should not return to Herod they departed into their own country another way. And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream. (*Holy family seem wrapped in slumber*) saying

Religious Dramas—1924

Selected by

THE COMMITTEE ON RELIGIOUS DRAMA

of the

Federal Council of the Churches of Christ in America

WE will publish on December 10th the first book of religious dramas selected by the Committee on Religious Drama of the Federal Council of the Churches of Christ in America.

The Committee expects to issue an annual volume of religious dramas and it hopes that it will be a standard collection to which religious leaders in search of such material will turn instead of being obliged to wade through numberless pamphlets and manuscripts.

The plays contained in the first volume represent an attempt to evaluate the religious dramas which have been available for church production during the past few years. These plays and pageants and episodes have been selected from literally hundreds that have been classed as religious dramas.

The committee was appointed in response to a demand for a book of this kind and at the request of a number of organizations. The growing interest in religious drama has expressed itself in increasing demands from churches and communities asking for religious plays and pageants suitable for amateur production. It is significant that this demand does not come out of a desire for entertainment only, but chiefly from those interested in religious education and from young people's groups organized for some educational purpose.

The plays have been selected with regard to religious message, dramatic technique, literary quality, and educational merit, and plays of three types have been chosen: First, Biblical dramas and episodes; second, fellowship plays and pageants, centering around Christian community building both at home and abroad; and, third, extra-Biblical plays of the individual spiritual life.

The most conscientious and painstaking work has been done by the Committee and they have read literally hundreds of plays. From these ten have been selected:

Part I: Biblical Plays

The Good Samaritan by Anita B. Ferris
The Rock by Mary P. Hamlin
The Resurrection by Rosamond Kimball
A Sinner Beloved by Phillips Endicott Osgood
The Pilgrim and the Book by Percy MacKaye

Part II: Fellowship Plays and Pageants

The Seeker by Clarice Vallette McCauley
Larola by Helen L. Willcox
The Friend of All Men by Anita B. Ferris

Part III: Plays of the Individual Spiritual Life

Dust of the Road by Kenneth Sawyer Goodman
The Crusade of the Children, by Elisabeth Woodbridge

The Price of the Book is \$2.00

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The plays contained in the first volume represent an attempt to evaluate the religious dramas which have been available for church production during the past few years. These plays and pageants and episodes have been selected from literally hundreds that have been classed as religious dramas.

The committee was appointed in response to a demand for a book of this kind and at the request of a number of organizations. The growing interest in religious drama has expressed itself in increasing demands from churches and communities asking for religious plays and pageants suitable for amateur production. It is significant that this demand does not come out of a desire for entertainment only, but chiefly from those interested in religious education and from young people's groups organized for some educational purpose.

The plays have been selected with regard to religious message, dramatic technique, literary quality, and educational merit, and plays of three types have been chosen: First, Biblical dramas and episodes; second, fellowship plays and pageants, centering around Christian community building both at home and abroad; and, third, extra-Biblical plays of the individual spiritual life.

The most conscientious and painstaking work has been done by the Committee and they have read literally hundreds of plays. From these ten have been selected:

Part I: Biblical Plays

The Good Samaritan by Anita B. Ferris
The Rock by Mary P. Hamlin
The Resurrection by Rosamond Kimball
A Sinner Beloved by Phillips Endicott Osgood
The Pilgrim and the Book by Percy MacKaye

Part II: Fellowship Plays and Pageants

The Seeker by Clarice Vallette McCauley
Larola by Helen L. Willcox
The Friend of All Men by Anita B. Ferris

Part III: Plays of the Individual Spiritual Life

Dust of the Road by Kenneth Sawyer Goodman
The Crusade of the Children, by Elisabeth Woodbridge

The Price of the Book is \$2.00

THE CENTURY CO.

353 FOURTH AVENUE

NEW YORK CITY

THE STORY OF THE CHRIST CHILD ENACTED ON THE SCREEN

THROUGH the courtesy of the National Non-Theatrical Motion Pictures, Inc., 130 West 46th Street, New York City, we are able to give you an idea of their reverent and beautiful film which enacts the scenes surrounding the birth of Christ. The pictures take us to that far-away little town of Bethlehem and we feel the stillness of the First Holy Night.

There are great spectacles and gorgeous pageantry, and, most impressive of all, countless little human touches that take the audience into the heart of Judea. We go with Mary and Joseph through those days of anxiety and suffering and joy.



MY soul doth magnify the Lord, and my spirit hath rejoiced in
God my Saviour.

For he hath looked upon the low estate of his handmaid:

For behold, from henceforth all generations shall call me blessed.

For he that is mighty hath done to me great things; and holy is his
name.

And his mercy is unto generations and generations on them that fear him.

Luke I.

PRESENTATION OF THE CHRIST CHILD IN THE TEMPLE

And behold, there was a man in Jerusalem, whose name was Simeon; and this man was righteous and devout, looking for the consolation of Israel: and the Holy Spirit was upon him. And it had been revealed unto him by the Holy Spirit, that he should not see death, before he had seen the Lord's Christ. And he came in the Spirit into the temple: and when the parents brought in the child Jesus, that they might do concerning him after the custom of the law, then he received him into his arms, and blessed God, and said:

"Now lettest thou thy servant depart, O Lord, according to thy word, in peace; for mine eyes have seen thy salvation, which thou hast prepared before the face of all peoples; a light for revelation to the Gentiles, and the glory of thy people Israel."



And his father and his mother were marvelling at the things which were spoken concerning him; and Simeon blessed them, and said unto Mary his mother, "Behold, this child is set for the falling and rising up of many in Israel; and for a sign which is spoken against; yea and a sword shall pierce through thine own soul; that thoughts out of many hearts may be revealed."

LUKE II

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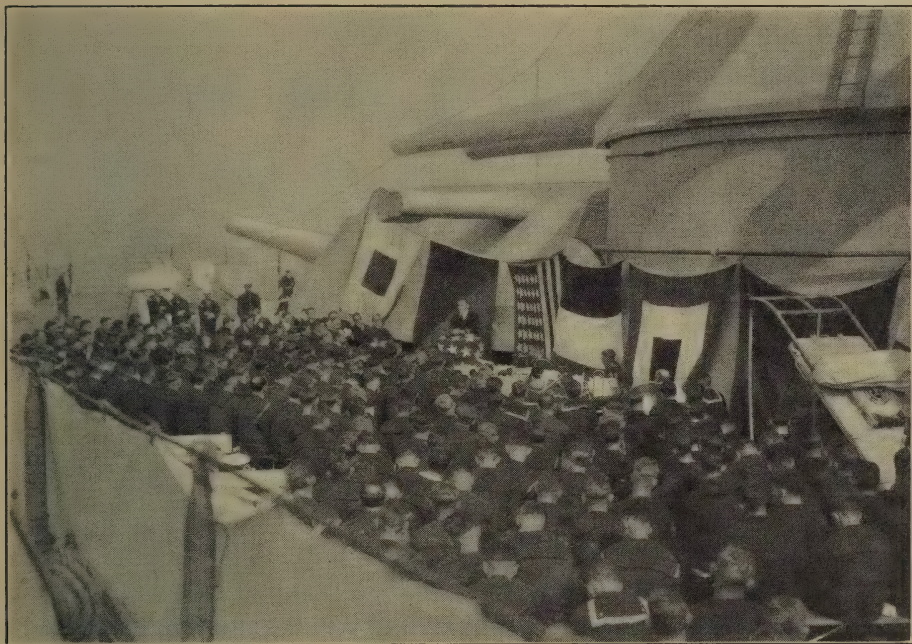
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LUKE II

SERVICES ON BOARD OUR GREATEST BATTLESHIP, THE U. S. S. COLORADO



DIVINE SERVICE, U. S. S. COLORADO

Chaplain Witherspoon of the United States Navy has every reason to rejoice. He is not only chaplain of the world's greatest superdreadnought, but his men are so eager to attend church services that it may be necessary to have an overflow meeting. The second deck which is capable of seating five hundred men is packed for every Sunday morning and evening service.

The morning service is a little more formal than that of the evening and is the equal in dignity and impressiveness of any held in a church edifice. In the evening a talk of twenty minutes follows a half-hour song service and special music.

Not only are the Sunday services well attended but during the week lectures and Bible classes are provided for a packed audience of enlisted men.

A novel method is being tried aboard the COLORADO and it reaches the officers, chief petty officers and enlisted men. Once during the week a lecture is given at luncheon by some notable person of New York. In this way the message is heard by all. It is not surprising that the men of the COLORADO, which has been in commission but little more than two months, have made an enviable reputation for behavior both afloat and ashore.

From every indication it seems that this ship will not only stand as the finest floating battleship as far as armament and construction are concerned, but that she will also have a crew of men who are developing day by day into fine clear-cut, Christian Americans.

The readers of THE BULLETIN will recall that in the May number, Chaplain Witherspoon gave us a vivid picture of Mother's Day in Vladivostock in 1920.

The Editor.

**The ARMY AND NAVY HYMNAL has a wealth of Christmas
Material, and may be had upon requisition**

Watching in the Meadows

(CHRISTMAS EVE) MYLES BIRKET FOSTER, 1851-

1. Watching in the meadows O'er their flocks by night, Shepherds heard glad
 2. Hark, that joy-ous message! Mourners, cease to grieve! Join to hail with

ti - dings, Saw heaven's won - drous light! Hal - le - lu - jahs heard they
 glad-ness Bless - ed Christ - mas Eve! Chil - den, let those ti - dings

From the an - gels then— 'Peace on earth,' their mes - sage, And 'Good-will to
 Ring forth once a - gain: 'Glo - ry in the high - est, And 'Good-will to

men!' 'Peace on earth,' their mes - sage, And 'Good-will to
 men!' 'Glo - ry in the high - est,' And 'Good-will to

men!' 'Peace on earth, Peace on earth.' A - MEN.

(Reprinted from The Army and Navy Hymnal)

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The Century Church Bulletin

DEVOTED TO A DISCUSSION
OF CHURCH MUSIC: DRAMA
IN THE CHURCH: PAGEANTRY
RELIGIOUS EDUCATION



JANUARY 1924

THE EARLY CHURCH MUSIC OF AMERICA

CHOOSING A HYMN FOR THE MONTH

HYMN, Across the Sky, the Shades of Night

RESPONSIVE READINGS, The New Year

HYMN, Father, Let me Dedicate

RELIGIOUS EDUCATION IN THE NATIONAL
CAPITAL

CHRISTMAS AT AN ARMY POST

353 Fourth Avenue

The Century Co.

New York City

Hymns for the Living Age

Edited by

H. AUGUSTINE SMITH

The Choice of An Entire Denomination

October 30th 1923

I am glad to inform you that at the meeting of the Christian Publishing Association at Dayton, Ohio, the HYMNS FOR THE LIVING AGE was accepted and the book becomes our denominational hymn book.

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Hundreds of Churches of all denominations have installed this book. It is the foremost hymn book of the day.

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30 pages of chants and responses marking a new epoch in chanting and antiphonal singing.

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IN PREPARATION

An Historical Edition

The History and Interpretation of each hymn and tune facing it.

THE CENTURY CO.

353 Fourth Ave.

New York City

The Century Church Bulletin

Edited by

CAROLINE B. PARKER

THE EARLY CHURCH MUSIC OF AMERICA

By H. AUGUSTINE SMITH, M.A.

BBROADLY speaking the music of America registers in two colors—the white of the Pilgrim, the Puritan, the Cavalier, the Colonial, the Anti-Bellum, and the red and black of the Indian and Negro.

American music must again be subdivided into hymns, chants, and anthems or church music and solos, glees, patriotic choruses, instrumental music or secular music. Chronologically four well defined periods are to be noted and here *colors* again aid in differentiation:

1620-1759

1st. Period of settlement or the blast of the ram's horn. This is a period of the white colorless notes of the Old and New Versions, the Scotch and American Versions, Watts and other versifiers of the Psalms.

1759-1827

2nd. Period of Original American song—this is the period of deliverance, of independence, of self-expression—the period of the life and the drum; the color is green—the green of the Cambridge elm and the Lexington Common, of the Pine Tree flag, and the youth of a republic. Here are to be found songs of patriotism and of social relationships, also songs of sentiment and home. Hymnody has its start here, so have choral societies and singing schools.

1827-1881-1910

3rd. The period of the renaissance and of the baton—the royal purple of opulent youth, of virtuosity in composition and conducting. Here are to be found the beginnings of choral societies, of conservatories, of public school music, of symphony orchestras.

1910-1923

4th. The period of jazz—the intoxication of saxophone, saccharine and St. Vitus. The first American music was brought over from England. It came through the Ainsworth version of the Psalms:

"Open wide on her lap lay the well worn psalm book of Ainsworth,

Printed in Amsterdam, the words and the music together.

Rough-hewn angular notes, like stones in the wall of a churchyard,

Darkened and overhung by the running vine of the verses.

Such was the book from whose pages she sang the old Puritan anthem."

This Ainsworth volume is most important—it dominated Plymouth musically from 1620 to 1692. It was used for a generation at Salem. Editions were printed as follows—1612, 1617, 1626, 1639, 1644, 1690. Interest centers in the prose translations, the verse translations and the forty-eight unison hymn tunes.

Remembering the pronounciation of Jehovah as Jehovay and Jah as Jay, and Selah as Selay and polysyllabic words racked out like salva-ti-on and famil-i-ar we may proceed to sing the 8th Psalm:

Jay our Lord, how excellent great is thy name in all the earth: thou which hast given thy glorious majestie above the heaven. Out of the mouth of babes and sucklings thou hast founded strength because of thy distressers.

"Old Hundred" alone remains today out of the Ainsworth 48 tunes. Ainsworth was too hard for the colonists—too many meters, too many long pentameter lines (French) rather than the C. M. prevailing style. Minor and somewhat Gregorian in character, Ainsworth contains not a single tune in even or uniform notes. Sprightly French tunes—Geneva jiggs and Beza's Ballets, all practically dead today. Had Plymouth become the musical center rather than Boston, there would be another story to tell about Ainsworth sung in this year of our Lord in Old South Church, or King's Chapel, or at Brimstone Corner.

The Old Version of Sternhold and Hopkins and the New Version of Tate and Brady were widely used in America by the

Puritans, 1630, and in the Connecticut River valley. Here is a specimen:

Why doost withdraw thy hand abacke and
hide it in thy lappe?

O pluck it out and be not slacke to give
thy foes a wrap.

O God breake thou their teeth at once within
their mouths throughout;

The tuskes that in their great jawbones like
lions' whelps hang out.

The earth did quake, the raine poured down
heard men great claps of thunder,
And Mount Sinai shooke in such state as it
woulde cleave in sunder.

Note this fine Psalm! (York) C.M.

Psalm Eighteen

O god, my strength and fortitude
Of force I must love thee;
Thou art my castle and defence
In my necessity.

My God, my rock, in whom I trust,
The worker of my wealth;
My refuge, buckler, and my shield,
The horn of all my health!

I sore beset with pain and grief,
Did pray to God for grace;
And he forthwith heard my complaint
Out of his holy place.

The Lord descended from above
And bowed the heavens high;
And underneath his feet he cast
The darkness of the sky.

On cherub and on cherubim
Full royally he rode,
And on the wings of mighty winds
Came flying all abroad.

He brought me forth to open place,
That so I might be free;
And kept me safe, because he had
A favor unto me.

Thou teachest me thy saving health,
Thy right hand is my tower;
Thy love and gentleness also
Do still increase my power.

Tate and Brady are represented here:

Psalm One Hundred and Twenty-two

O, 'twas a joyful sound to hear
Our tribes devoutly say,—
'Up, Israel! to the temple haste,
And keep your festal day;

At Salem's courts we must appear,
With our assembled powers,
In strong and beauteous order ranged,
Like her united towers.'

O ever pray for Salem's peace,
For they shall prosperous be,
Thou holy city of our God,
Who bear true love to thee.

May peace within thy sacred walls
A constant guest be found,
With plenty and prosperity
Thy palaces be crowned.

For my dear brethren's sake, and friends
No less than brethren dear,
I'll pray, May peace in Salem's towers
A constant guest appear.

But most of all I'll seek thy good,
And ever wish thee well,
For Zion and the temple's sake,
Where God vouchsafes to dwell.

The Bay Psalm Book was the second book published in America, 1640, on the Harvard printing press. Seventeen hundred copies were in the first edition—the paper costing twenty-nine pounds, the printing thirty-three pounds and the books sold at twenty pence each. And the printer of this book was handsomely remembered: "At the general court in Boston on the eighth day of the eighth month 1641, Steeven Daye, being the first that sett upon printing, is granted three hundred acres of land where it may be convenient without prejudice to any town." The editors were Thomas Welde, John Eliot and Cotton Mather.

Welde, Eliot and Mather mounted the restive steed Pegasus, Hebrew Psalter in hand, and trotted in warm haste over the rough roads of Semitic roots and metrical psalmody. Other divines rode behind, and after cutting and slashing, mending and patching, twisting and turning, finally produced what must ever remain the most unique specimen of poetical tinkering in our language.

The printing was poor, the diction worse, but the binding was good—securely sewed, firmly glued with covers of strong leather, parchment, kid or calfskin, fit for saddle bags, or pockets through a century without disintegrating: Here is the rendering of the 42nd psalm:

Like as the hart panting doth bray
after the water brooks,
even in such wise O God, my soul,
after thee panting looks.

How good and sweet to see
its for bretheren to dwell
together in unitee;

Its like choice oyle that fell
the head upon
that down did flow
the beard unto
beard of Aron;
The skirts of his garment
that unto them went down.

But *singing* the Bay Psalm Book surely encouraged congregational singing, hearty, devout, long and satisfying. Here is no weak kneed, asthmatic, eukeléle singing. No singing the "first and last stanzas" and then the organ proceeding to drown the dear people like poor birds chirping in a musical thunderstorm. Listen next Sunday to the hymn patter in the nearest church. No Psalm singing to old York, Windsor, Litchfield, Low Dutch, Cambridge, St. David's or Martyrs was of this sort in the 17th century. Judge Sewall writes: "The song of the fifth Revelation was sung. I was ready to burst into tears at the words 'bought with thy blood.'" Notwithstanding all the torturing, twisting and quavering of tunes, the long drawn out notes, the lining out, I am placing a laurel wreath on the congregational singing of Puritan and Pilgrim days. To-day we go into the open market and buy our music at so much a solo, so much an organ overture, a hymn travesty.

We look on. We have spectatoritis. The minister preaches for us, the assistant minister prays for us, the ushers seat us, the choir sings for us, the Sunday School teacher rears our children for us spiritually while we sit and look on. We occupy the bleachers, we are comfortably ensconced, but the voice, yea the voice of the people is not heard in the land. "When wilt thou save the people, Lord the people's song!" Not social parlors and sewing tables, and ecclesiastical carpet, and smug sacerdotal monologues, but the people, Lord the people's song."

The early church song of America is not complete without mention of hymns for children—the movement childward began with Watts and Wesley. The former's *Divine and Moral Songs for Children* furnished American children for one hundred and fifty years with their sacred rhymes.

Let dogs delight to bark and bite
For God hath made them so;
Let bears and lions growl and fight,
For 'tis their nature too.

But children, you should never let
Such angry passions rise;
Your little hands were never made
To tear each other's eyes.

How doth the busy little bee
Improve each shining hour;
And gather honey all the day,
From every opening flower.

How skillfully she builds her cell,
How neat she spreads her wax;
And labors hard to store it well,
With the sweet food she makes.

In works of labor, or of skill,
I would be busy too;
For Satan finds some mischief still,
For idle hands to do.

Watts and early American music are inseparable. The father of English hymnody ruled home and sanctuary as few poets and preachers have ever done. If other than Watts hymns were announced congregations refused to sing. They sat down. They sulked in their pews. Sixty thousand copies of Watts were sold yearly as late as 1860 in this country.

The Connecticut association of 1784 went on record thus: "It is thought expedient that a number of Psalms in Dr. Watt's version, which are locally appropriated, should be altered and applied to the Christian state of worship generally." This was done as follows:

Psalm One Hundred

Watts

Sing to the Lord with joyful voice;
Let every land his name adore;
The British isles shall send the noise
Across the ocean to the shore.

Long may the King (George 1st) our Sovereign live

To rule us by his word.
And all the honors he can give
Be offered to the Lord.

Revised

Before Jehovah's awful throne,
Ye nations bow with sacred joy;
Know that the Lord is God alone
He can create and he destroy.

Still may the king of grace descend
To rule us by his word,
And all the honors we can give,
Be offered to the Lord.

Psalm Ninety-Six

In Britain Is Jehovah known.

In early America—Among us is Jehovah known.

Watts too often takes delight in sketching the physical tortures of the lost:

My thoughts on awful subjects roll
Damnation and the dead;
What horrors seize a guilty soul,
Upon a dying bed.

Lord, what a thoughtless wretch was I
To mourn and murmur and repine,
To see the wicked placed on high
In pride and robes of honor shine.

But O their end, their dreadful end,
Thy sanctuary taught me so;
On slippery rocks I see them stand,
And fiery billows roll below.

The poets of nature taught hymn writers new subject matter. The eighteenth century was a howling wilderness; the nineteenth

century a heaven on earth. "I want to be an angel" now becomes "I want to be a kingdom builder." The Youth's Companion has had a very great influence in this renaissance of hymn literature—first stories and first hymns for children were made here in Boston and sent to the ends of the earth—hymns of God's love, of God's world, of social service and thoughtful living.

What a heritage of hymns the American can boast—hymns from the Professor at the Breakfast Table, the Brewing of Soma, the Eternal Goodness; hymns from Longfellow, Bryant, Lowell, Emerson; hymns by the women—Hemans, Stowe, Howe, Bates; hymns from Harvard, Andover, Wellesley, Yale, Rochester; hymns from Jew, Catholic, Scientist, Unitarian, Trinitarian, Ethical Culturist, Salvation Army, and Negro exhorter.

Tunes by Billings and tunes by Lowell Mason, and tunes by Oliver, organs of Oliver Holden and Mason and Hamlin, pianos of Jonas Chickering, royal instruments by Skinner, and Hook and Hastings. These all merit more than passing comment.

Here are thirty immortal American hymns:
I love thy kingdom, Lord

Ancient of days
Break thou the bread
Christ for the world we sing
City of God how broad and far
Day is dying in the west
Dear Lord and Father of mankind
Fling out the banner
He leadeth me
I need thee every hour
It came upon the midnight clear
Jesus Saviour, pilot me
Lead on, O king eternal
Lord of all being
Mine eyes have seen the glory
My faith looks up to thee
O God beneath thy guiding hand
O little town of Bethlehem
O Master let me walk with thee
Stand up, stand up for Jesus
Still, still with thee
Where cross the crowded ways of life
Hail the glorious golden city
O beautiful for spacious
I think when I read that
Rise up, O men of God
The breaking waves dashed high
Men whose boast it is
My country 'tis of thee
America befriend

CHOOSING A HYMN FOR THE MONTH

We have clipped the following from a letter written by the Rev. Robert W. Anthony, Minister, First Presbyterian Church, Schenectady, N. Y.

WITH the aid of Mr. G. J. Abbott, who is Director of Music in our Public Schools, and of Prof. H. A. Schauffer, of Union College, who is the faculty Director of their musical clubs, we have worked out something in connection with our public services that I believe could be profitably adopted by many congregations.

Since September, 1922, we have been choosing a hymn for the month. It is sung at every church service, at Sunday-school, and usually at the mid-week service. Early in the month I prepare a paragraph on this hymn and it is printed in our church calendar. The result has been that our congregational singing has shown a marked improvement. I further find that in the homes the children, and often their parents, go about singing these splendid hymns that have become so familiar to them through the Sunday-school and church services. In the *Christian Century* of a week ago, I read that one church chose its hymn for the month by popular vote. We have operated on a different principle, endeavoring to choose our hymns with a view to the season of the year and to the purpose and program that we have had in mind for our church. The hymns we used last year were as follows: September, "How Firm a Founda-

tion"; October, "Holy, Holy, Holy"; November, "For All the Saints"; December, "O Come, All Ye Faithful"; January, "Stand Up, Stand Up For Jesus"; February, "God of our Fathers, Whose Almighty Hand"; March, "Jerusalem, the Golden"; April, "All Hail the Power of Jesus' Name"; May, "The Son of God Goes Forth to War"; June, "The Church's One Foundation."

The hymns chosen for this church year, 1923-24 are: September, "Through the Night of Doubt and Sorrow"; October, "O Master Let Me Walk With Thee," November, "Come Ye Thankful People Come"; December, "It Came Upon the Midnight Clear"; January, "O Zion, Haste, Thy Mission High Fulfilling"; February, "Our God, Our Help in Ages Past"; March, "O Love That Wilt Not Let Me Go"; April, "The Day of Resurrection"; May, "O Word of God Incarnate"; June, "A Mighty Fortress is Our God."

I believe that if this program were widely adopted, large benefits would come from it. It not only teaches the music and the words of the hymns, but because of the story told about each hymn and the effort to tie it in to the program of the year gives it a richer background.

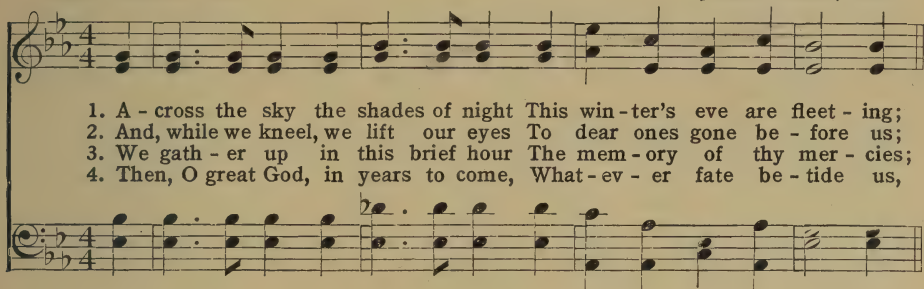
The Seasons, Winter

103

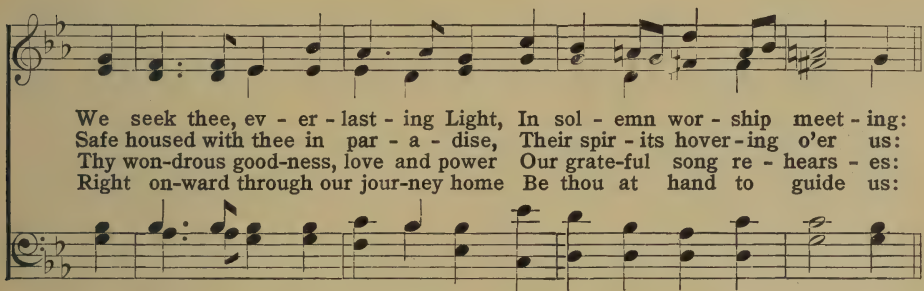
THE GOLDEN CHAIN. 8. 7. 8. 7. 8. 8. 7.

JAMES HAMILTON, 1882

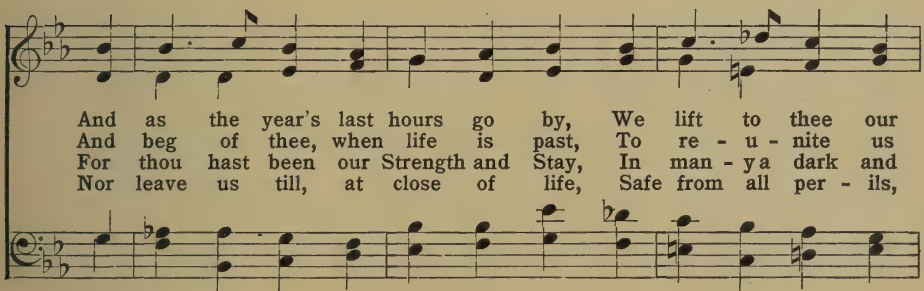
JOSEPH BARNBY, 1887



1. A - cross the sky the shades of night This win - ter's eve are fleet - ing;
 2. And, while we kneel, we lift our eyes To dear ones gone be - fore us;
 3. We gath - er up in this brief hour The mem - ory of thy mer - cies;
 4. Then, O great God, in years to come, What - ev - er fate be - tide us,



We seek thee, ev - er - last - ing Light, In sol - emn wor - ship meet - ing:
 Safe housed with thee in par - a - dise, Their spir - its hover - ing o'er us:
 Thy won - drous good - ness, love and power Our grate - ful song re - hears - es:
 Right on - ward through our jour - ney home Be thou at hand to guide us:



And as the year's last hours go by, We lift to thee our
 And beg of thee, when life is past, To re - u - nite us
 For thou hast been our Strength and Stay, In man - ya dark and
 Nor leave us till, at close of life, Safe from all per - ils,



ear - nest cry, Once more thy love en - treat - ing.
 all at last, And to our lost re - store us.
 drear - y day Of sor - row and re - vers - es.
 toil, and strife, Heaven shall en - fold and hide us. A - men.

THE NEW YEAR



Psalm cii

MY days are like a shadow that declineth; and I am withered like grass,
 But thou, O Lord, wilt abide for ever; and thy memorial name unto
 all generations.

Of old didst thou lay the foundation of the earth; and the heavens are the
 work of thy hands.

They shall perish, but thou shalt endure;

Yea, all of them shall wax old like a garment; as a vesture shalt thou
 change them, and they shall be changed;

But thou art the same, and thy years shall have no end.

Psalm xc

LORD, thou hast been our dwelling-place in all generations.

**Before the mountains were brought forth, or ever thou hadst formed the
 earth and the world,**

Even from everlasting to everlasting, thou art God.

Thou turnest man to destruction, and sayest, Return, ye children of men.

For a thousand years in thy sight are but as yesterday when it is past, and
 as a watch in the night.

Thou carriest them away as with a flood; they are asleep:

In the morning they are like grass which groweth up.

**In the morning it flourisheth, and groweth up; in the evening it is cut
 down, and withereth.**

So teach us to number our days, that we may get us a heart of wisdom.

**Return, O Lord; how long? And let it repent thee concerning thy
 servants.**

Oh satisfy us in the morning with thy loving kindness, that we may re-
 joice and be glad all our days.

Make us glad according to the days wherein thou hast afflicted us.

And the years wherein we have seen evil.

Let thy work appear unto thy servants, and thy glory upon their children,

And let the favor of the Lord our God be upon us;

**And establish thou the work of our hands upon us; yea, the work of our
 hands establish thou it.**

Reprinted from Responsive Readings, Compiled by Harry Emerson Fosdick

The Seasons, Old and New Year

105

DEDICATION. 7. 5. 7. 5. D.

LAWRENCE TUTTIETT, 1864

MYLES B. POSTER, 1890

1. Fa - ther, let me ded - i - cate All this year to thee,
 2. Can a child pre - sume to choose Where or how to live?
 3. If in mer - cy thou wilt spare Joys that yet are mine;
 4. If thou call - est to the cross, And its shad - ow come,

In what - ev - er world - ly state Thou wilt have me be:
 Can a Fa - ther's love re - fuse All the best to give?
 If on life, se - rene and fair, Bright - er rays may shine;
 Turn - ing all my gain to loss, Shroud - ing heart and home;

Not from sor - row, pain, or care Free - dom dare I claim;
 More thou giv - est ev - ery day Than the best can claim;
 Let my glad heart, while it sings, Thee in all pro - claim,
 Let me think how thy dear Son To his glo - ry came,

This a - lone shall be my prayer, Glo - ri - fy thy Name.
 Nor with - hold - est aught that may Glo - ri - fy thy Name.
 And, what - e'er the fu - ture brings, Glo - ri - fy thy Name.
 And in deep - est woe pray on, Glo - ri - fy thy Name. A - men.

From Hymns for the Living Age

The Living Word

Edited by

HENRY HALLAM SAUNDERSON

To be Published February 1st, 1924

It is a pleasure to announce that within a few weeks we will publish a book of very unusual interest. Its title is THE LIVING WORD, and its subtitle properly describes it as The Bible Abridged. This is not a "new translation" of the Scriptures, nor a retelling of its stories and teachings in every-day language. It is in the language of the great standard versions of the Bible, and includes all those parts which are of the highest spiritual value. In gaining a knowledge of the Bible, the greatest need today is to become familiar with its most majestic passages, in the language of the Bible itself.

UNLIKE ANY BOOK HERETOFORE PUBLISHED

This forthcoming book is different from any now in existence. The great teachings of the prophets, of the gospel-writers and of the apostles are arranged under their major topics. They stand out with new clarity and compelling power. Every wise Bible reader knows many brief passages of measureless value. These precious passages, which many readers lose, are brought together in this volume under their proper topics. They gain in beauty when woven in with other passages under the same topic. The repetitions are omitted, as are those parts which are of local and temporal significance. Thus the eternal message of the Bible stands out with distinctness, making its appeal to the human mind and heart.

THE ARRANGEMENT

In arranging the great passages of the Bible in readings, or chapters, as this book does, each chapter is of convenient length to read in solitude by the light of early morning, or in the circle of the family by the shaded lamp in the evening, or for a minister to read to his congregation at his church service. In the practice of the pulpit, the Old Testament, it must be admitted, has not been given the place it deserves. In this volume the patriarchs and the prophets will live again and thousands of people will be moved profoundly by their words. In clarifying both the Old Testament and the New, this book will render a priceless service to the present generation.

THE CENTURY CO.

353 FOURTH AVE.

NEW YORK CITY

RELIGIOUS EDUCATION IN THE NATIONAL CAPITAL

By CHARLES F. BOSS, JR.

Director of Religious Education of the Baltimore Conference of the M. E. Church

LIKE a great beacon for the citizens of our native land, the stately dome of the United States Capitol shines brilliantly out upon the fog and gloom of night. Lighted by hundreds of spot lights, each contributing its own light to make the glory of the whole, the individual lights are themselves unseen. The imagination kindles and one wonders not that men have dreamed of world empires and that we of this country sometimes think of Washington as a world capital. But let us dream of it as a center for world conference; a capital for statesmen of friendship and world brotherhood; a place where the common ideals and understanding necessary for world peace and mutual helpfulness may find expression.

In order that we may have a citizenship with a world capital as has been suggested above, two elements must vitally enter into the life of a people. And they are necessary to guarantee the safety and welfare of any democracy. These elements are education and religion. Education perpetuates values, brings understanding and grasp, and intelligence for the solution of problems and for the constructive building of a brotherhood of man.

Religion gives a divine end and meaning to life, a sufficient master motive and ideal pattern and the power to achieve it. When Christianity selects accurately those elements needed to make men intelligent and those other elements needed to make men virtuous with the virtues of Christ, then educational aims and methods will guarantee their control in the lives of the people.

Religious Education in the Nation's Capital is being rapidly advanced by the Methodist Episcopal Church. This advance is especially progressing along five lines: Training of Leadership, Buildings and Equipment, Curriculum, Fine Arts in Religion, and new emphasis in Worship.

THE TRAINING OF LEADERSHIP has proceeded through the establishment of a District School of Religious Education, comparable to a City Normal School. Only teachers of recognized standing and experience are secured as instructors. Courses in Old and New Testament, Church History, Organization and Administration of the different departments, Music and Worship, Story Telling, Junior Methods, Intermediate-Senior Methods, Pageantry and Dramatics and a Seminar for advanced students are given. In addition to this school, a standard training school of one week's

duration and with six courses, was held. About a hundred students were enrolled. Local Teacher Training programs, Church Training Nights, and correspondence courses in Religious Education are other means being used for the training of leadership. Many of the students from the city go to the Dickinson School of Religious Education held for ten days at Dickinson College, each summer.

BUILDINGS AND EQUIPMENT: Building committees that are now charged with the responsibility of new church, religious education, or community service buildings are receiving all possible assistance. The experience and counsel of the Director of Religious Education of the Conference is being placed at the disposal of the building committee, and the local congregation. The architect of the Bureau of Architecture of the Methodist Episcopal Church is consulted and frequently requested to draw up suggestive plans of arrangement. *Standards for City Church Plants* is used carefully in checking up every detail of the proposed church plant. The results of the recent *Survey of Protestant Religious Education in the State of Indiana* are carefully considered. Our building committees are visiting the best of the modern church plants in other cities.

Three results are especially noticeable. First, a more careful consideration of the function and program of a modern church, including its teaching and service program. Second, more churchly edifices. Third, modern equipment that enables the church to function through its scientifically built program.

CURRICULUM: The introduction of educational ideals in our Washington churches meant almost the total abandonment of the old uniform lesson system. Practically all of our church schools are now equipped with a graded curriculum. Some schools have used supplementary curriculum material such as the Abingdon series week day text books. An attempt will be made this year to aid every school to use the complete graded curriculum.

FINE ARTS IN RELIGION: Interest in the utilization of the Fine Arts for the service of religion is steadily mounting. But intelligent trained leadership is scarce. There are a few persons who are doing sacrificial work along these lines but we need many more. Indeed, our ideal should be a trained leader in the field of Fine Arts in every church.

The pageant productions in France and America of Mrs. Marie Moore Forrest are notable. She is applying the same skill in color, costuming, and dramatic work to religious pageantry that characterized the great city pageants she has directed at the United States Capitol and the White House Grounds. Mrs. Forrest is giving a twenty weeks' course in Pageantry and Dramatics in our Washington District School of Religious Education to a class of about thirty-five members. Last winter we had the good fortune and pleasure of having Professor H. Augustine Smith give us a day on the Fine Arts Program. The Temple of Fine Arts, with specially prepared worship programs, programs correlating lantern slide copies of great masterpieces, special organ, choir music and hymns, were inspiring and suggestive of what is possible in this field.

Closely akin to the above statement may be mentioned the new interest and better ideals of our programs of worship. A number of our church schools have wisely chosen the "Hymnal for American Youth." The standard hymns and fine worship programs in this volume make it the best book for wor-

ship now available. A course in Worship and Music is being given in the School of Religious Education by Miss Hazel Mae Copps, M.R.E., a graduate of the School of Religious Education of Boston University. Demonstrations in the local churches during the Sunday-school hour and in the Sunday evening service are given by the director of Religious Education.

This technique is valued highly as the means of cultivating Christian ideals, of developing our pupils into Christlikeness, our city into a commonwealth of God, and our capital into a world capital worthy to be so because of its leadership in world brotherhood and human uplift everywhere.

CENTER Church of New Haven, Conn., has just held its fifth yearly institute. The purpose of this course of study is to equip the students for better service in the Christian world, to deepen their appreciation of spiritual values, and to develop the spirit of fellowship in the Church. The Institute is open, without charge, to all persons in the community who may wish to attend.

Religious Dramas

1924

*Selected by the Committee on Religious Drama of the
Federal Council of the Churches of Christ in America*

The first of a series which the committee will prepare annually. The ten plays in this first book represent an attempt at an evaluation of the available religious drama. They have been selected from hundreds. The book is beautiful mechanically, and is strongly and handsomely bound.

Price \$2.00

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New York City

Women of The Bible

By

ANNIE RUSSELL MARBLE



NOT heroines, not martyrs, just women—many with vivid personalities, some belonging to great drama, some apparently to the humdrum things of every-day life: but all were of the womanhood that has moulded the ideals of today. Fully illustrated. Price \$2.00

A book that Bible Classes and Bible Students will welcome

The author has succeeded in making a popular, appealing account of the scant biographies—often mere glimpses, flashes briefly illuminating obscure lives—of women of the Bible, including in her study practically all the women of both the Old and the new Testaments.

Among these women were heroic patriots, like Miriam, Deborah, Esther, and Judith; their successors have been Joan of Arc, Florence Nightingale, and Edith Cavell. Some of these women—like Abigail, wife of David, and the Shunemite friend of Elisha, like Anna, the aged prophetess, and Priscilla, the co-worker with Paul—possessed

The reason firm, the temperate will, Endurance, foresight, strength and skill.

Other women of Hebrew history were dominated by evil impulses, and their names have become signals of social menace—Jezebel and Athaliah, Delilah and Herodias.

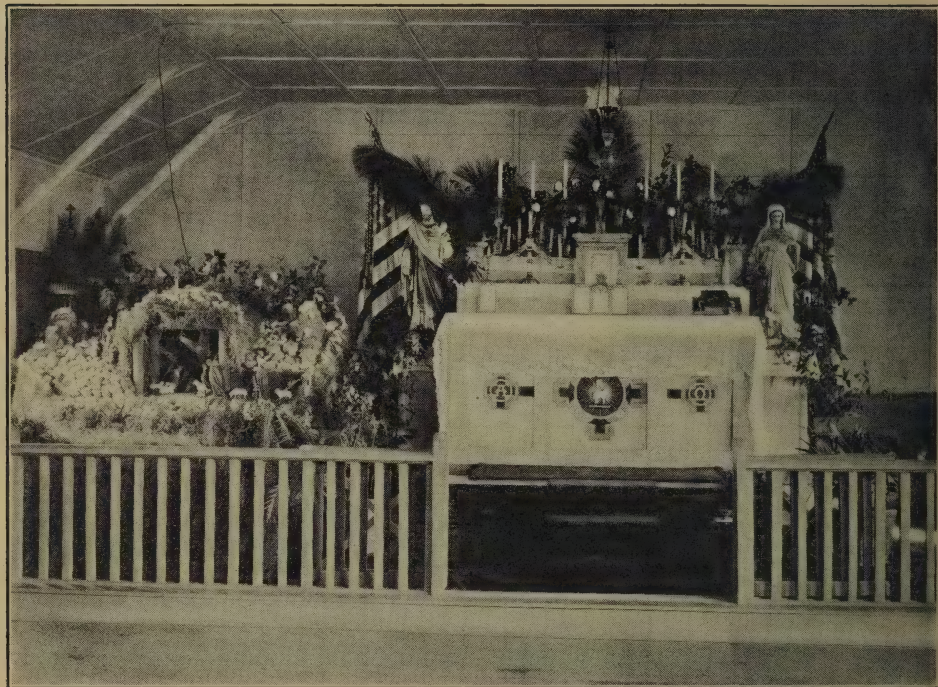
In biblical narrative brief space has been accorded faithful “ordinary” women, like Leah and Jochebed, and “Naaman’s little maid”; but their quiet influence in varied forms of service cannot be lightly regarded by women of the twentieth century.

CHRISTMAS AT AN ARMY POST

IN these days of disheartening strife in the civilian church it is a relief to turn to the work of the Army and Navy where men of all faiths work together in a spirit of true Christianity. Whether the observance of a special day is of the Protestant, Roman Catholic or Jewish faith, every one is interested and helps.

The readers of THE BULLETIN will be glad to see this illustration, showing the beautiful Christmas decorations in the Roman Catholic Chapel at the U. S. Army Post at Fort Benning, Georgia.

The cut on the opposite page shows Military Field Mass at the same Post.



ROMAN CATHOLIC CHAPEL AT THE U. S. ARMY POST, FORT BENNING, GA.,
Showing Christmas Decorations. Thomas J. Lennan, Chaplain

The Army and Navy Hymnal

may be had upon requisition through the regular
source of government supplies

*We have a complete orchestration of The Army and Navy Hymnal
for twelve instruments, and a band edition compiled
and arranged at the U. S. Army Music School.*

TO ATTEND ARMY CHAPLAINS' SCHOOL

THE Secretary of War has approved the detail of ten chaplains as students at The Chaplains' School, Fort Wayne, Michigan, for a course of study to begin January 12, 1924, and to continue for three months.

This is the ninth class of chaplains to be assembled for special instruction. The course is designed to supplement the college and

seminary training of ministers, giving them knowledge of army customs and regulations, psychology of the soldier, practical methods for religious work in the army and military law. The students are given a limited amount of work of instruction in drill, courts-martial procedure, guard manual and in horsemanship. They call the course in equitation "mounted theology."



MILITARY FIELD MASS, FORT BENNING, GA.

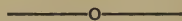
Most sincere thanks are extended to all those who have assisted in making this Field Mass a success. I am especially grateful to the Rev. J. E. Moylan, through whose co-operation the ceremony was made possible, to the members of the clergy and altar boys who participated in the Mass proper, to the Military Escort, and very especially to Capt. George L. King and the members of the choir and orchestra, many of whom are not Catholics, and who have spent weeks rehearsing the excellent musical program which they have given us.

T. J. LENNAN,
Chaplain, U. S. A.

THE HYMNAL FOR AMERICAN YOUTH was recently introduced into the First Presbyterian Church of Washington and was dedicated with a beautiful service prepared by Professor H. Augustine Smith, the editor. As the book was dedicated, each member of the Sunday School

raised a copy high and all responded, "We dedicate this book." The ceremony was impressive and we are sure the hymn book will mean more to the young people of the church than it would had it been slipped into the pew, without special recognition.

Message for Today



THE RELIGIOUS LIBERAL

Liberalism believes in sincerity in matters of faith. It fearlessly utters its honest convictions. It abhors cowardice, it deprecates mental reserve, it despises hypocrisy. It speaks the truth fearlessly, but it speaks it in love. For love is the universal solvent which melts even the rigidity of dogma and tradition. No mind can be truly free which entertains a hateful, scornful spirit against another mind. The true liberal not only tolerates, but loves his fellowmen. He is charitable to their intellectual errors and sympathetic with their endeavors after truth. He reverences their reverences. He knows how gradual is the change from one set of opinions to another. Therefore he is not impatient with error, if it be error held in the spirit of truth. The only unpardonable sin in his eyes is uncharity,—a loveless heart, and intolerant mind.

Charles W. Wendte.

4046 357

The Century Church Bulletin

DEVOTED TO A DISCUSSION
OF CHURCH MUSIC: DRAMA
IN THE CHURCH: PAGEANTRY
RELIGIOUS EDUCATION



FEBRUARY 1924

THE SPIRIT OF PRAYER

THE STORY OF THE HYMN

HYMN, We Thank Thee, Lord

GET ACQUAINTED WITH THE CHAPLAIN

A CHRISTMAS STORY FROM THE FIRST
PRESBYTERIAN CHURCH, Washington, D. C.

THE LOVING ARE THE DARING

WHEN WORK WAS A JOY

353 Fourth Avenue

The Century Co.

New York City

ON THE PRESS

The Living Word

THE BIBLE ABRIDGED

By HENRY HALLAM SAUNDERSON

Author of THE WAYSIDE PULPIT

A real revelation of the truth and beauty of the Bible.
A new edition of the Old and New Testaments in shorter forms.

The great passages are woven together into chapters of convenient length to be read in the church service or the family circle.

The matchless language of the great standard versions is retained.

Nearly three hundred Scripture lessons, each one with its distinguishing title.

Practically nobody undertakes to read the Bible through. Everybody selects his passages if he reads it at all. In this book the enormous task of selection is done with great skill and insight.

Some of the people for whom the author has prepared THE LIVING WORD are

1. The child, who will find the great stories brief and clear.
2. The family circle where this book can be read through from cover to cover, and its moral and spiritual principles applied.
3. The person who has never done much Bible reading, and who hesitates to begin, but who will be attracted by the large type and the splendid hospitable pages of this book.
4. The person who has earnestly tried to read the Bible, and has faltered because of the bulk of it. He will welcome finding in a fourth of the space the things he sought.
5. The devoted Bible reader who never fails to turn to the Book in the early morning, or in the quiet hour before sleep; and who will be startled to find new beauties here.
6. The person who wants the very finest examples of the English language; who rightfully wants something other than the "new translations" and is not satisfied without the stately and majestic language of the standard versions.
7. The person who has read some of the excellent books in which the Bible stories are retold, and who naturally wants to read the stories themselves. Here they are at their very best: absolutely matchless.
8. The people in Bible classes who want to know what the Bible really teaches on the great topics of religion.
9. The MINISTER OF THE GOSPEL who is responsible for conducting the worship of hundreds or thousands of people, and who will be able to move them, and win them, as never before by the systematic and well-ordered reading of the Bible. He can match sermon and scripture lesson. He can restore THE OLD TESTAMENT to the place it deserves in public worship.

The book is beautifully printed—a master-piece of bookmaking.

650 pages

Price \$4.00

353 Fourth Avenue

THE CENTURY CO.

New York City

The Century Church Bulletin

Edited by

CAROLINE B. PARKER

THE SPIRIT OF PRAYER

BY

CLIFTON HARBY LEVY

THE development of the Spirit of Prayer has been an age-long process, beginning with those first communings of Abraham with the Eternal, and following the long line of Divine Revelation, to the age of the prophets and psalmists. When animal sacrifice ceased with the destruction of the Temple at Jerusalem, prayers were instituted, bearing the names of the daily and festal offerings, and the Rabbis taught, as had the prophets, that prayer was even more acceptable to God than any material offering could be. Prayers had been instituted in the many synagogues of Palestine and Babylon, even while the Temple stood at Jerusalem, so the transition to prayer alone was by no means a violent one. The Psalms are prayers in many instances, or at least rhythmical expressions of the yearnings of the human heart, which is prayer.

The Hebrew ritual contains many selections from the Bible, especially from the book of Psalms, besides other prayers written both before the close of the Biblical period and thereafter. Shut in upon themselves by the severe persecutions of the Middle Ages, the Jewish heart expressed its sorrow and trust in God in many poetic prayers, some of which have been introduced into the ritual, but the chief prayers are very ancient, being traceable in the Talmud, which was closed by the end of the sixth century.

This little pageant is intended to present the essential elements of the ritual as personified and introduced by the *Spirit of Prayer*. If staged, a cabinet, so lettered as to represent a large prayer-book, should be set upon the stage, and as introduced, each personified prayer emerges, and recites the appropriate text. Especial reference is had to the ritual for the Sabbath Morning, which differs from that for the Sabbath Eve and for Festivals.

CHARACTERS

THE SPIRIT OF PRAYER
BLESSING
HEAR, O ISRAEL
MIRIAM, AND MAIDENS
MEMORY
SANCTITY
CHORUS

DAVID
MOSES
AMERICA
THE PROPHET
ADORATION
IMMORTALITY

THE SPIRIT OF PRAYER:

I am the Spirit of Prayer. I have taught the world how best to pray—not to ask for things—but that our spirits be taught how best they may reach upwards towards the Father of all mankind. Within our Prayer-Books lie the great inspirations of Prophet and Psalmist, and from them come the lessons for all men of all time.

The Call to Israel is Prayer as inspiration of man. But we have learned too, that if we really know God we shall praise Him, and utter the thanks of our hearts for all the blessings enjoyed by mankind. We thank Him because we know of His goodness through these many blessings. Thus have we the long list of Blessings with which we mark our enjoyment of life and all that goes to make it rich and beautiful; so stand forth, Blessing (*Blessing comes forth*), and tell us of your gift.

BLESSING:

I am the Spirit of Praise, that utters the thanks of man for all that God so freely bestows upon us. I prove myself in many ways, in deeds as well as words. I impel man to utter his thanks to God in hymns and psalms, and out of the fulness of their hearts, men and women and little children, make their free-will offerings to the poor. In our prayers I syllable each word of thankfulness for food, and in our Temples I lead the chorus of praise with those time-honored words: (*chanted*)

CHORUS:

"Praise ye the Lord Who is to be praised."

"Praised be the Lord forever and forever"!

And thus do we thank God who has made heaven and earth and all that is therein, renewing daily the wonders of creation, for the joy of all mankind.

SPIRIT OF PRAYER:

Greatest of all our prayers is that which calls to the soul of Israel in every clime. Stand forth, Hear, O Israel.

HEAR, O ISRAEL:

I am the spirit of Unity and Faith, the declaration of the Oneness of God, and the unity of man. In my lines are the great appeal, not to fear God, but to love him with heart and soul and might. In me lies the injunction to teach to young and old the law of right that none may go unlettered or untaught. In my words lie the spirit of the People, rehearsed from earliest youth to dying hour, in words that all may understand, and none dare fail to know. (*Chanted*):

CHORUS:

"Hear, O Israel, the Lord our God, the Lord is One!"

"Praised be the glory of His Kingdom for ever and ever!"

And thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy might. And these words which I command thee this day shall be upon thy heart. And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest. And thou shalt bind them for a sign upon thy hand and they shall be as frontlets between thine eyes. And thou shalt write them upon the door-posts of thy house, and upon thy gates. (*See Deut. VI: 4-9*).

SPIRIT OF PRAYER:

Israel was not content to utter thanks in lowliest words, but soared aloft upon the wings of poesy led by a Miriam and a David to reach the heights

of worship through inspired song. When liberty was born for the people, who was better fitted to hymn the honor of God than the women, who thenceforth were to begin to share with men the right to worship and to sing! Stand forth, Oh, Miriam with your maidens fair.

MIRIAM AND MAIDENS: (*Sing as they come forward dancing*)

We sing unto the lord—His wonders to proclaim;
We dance, and shout aloud the glories of His Name.
Who took us by the hand, through all the perils dire;
Who led us through the waters, and guided us by fire.
We cast aside the yoke that bore us to the earth,
He gave us life and liberty, that we might sing with mirth.
Who is there like to Him in all the wide, wide world?
His might and love our banner, that never shall be furled.

(*See Exodus XV*).

MIRIAM:

Thus do we tread a measure, and sing our song of praise, that all the ages yet unborn shall learn to understand how long ago the blow was struck that gave to earth the liberty to worship God, where'er we would, and as our hearts would have us do. And so, each Sabbath as we meet, we sing again those wondrous words: (*Sings*)

"Who is like unto Thee, O Lord, who is like Thee glorified in holiness? and the great answer comes:

CHORUS:

"The Lord shall rule forever and aye." (*See Ex. XV:11, 18*).

SPIRIT OF PRAYER:

The cord which binds us to the past resounds with fervor at my touch, as we look backward to our great forbears, who found their God, and taught us first the way to Him. Them have we ne'er forgotten, as proves that power of Memory. (*Memory emerges.*)

MEMORY:

Had it not been for the great men of old, how could we be ourselves? And so we pray each Sabbath Day, and as we turn to God, we echo the prayer in the name of Abraham, Isaac and Jacob, praising the God of our Fathers, Who in loving kindness remembers their goodness, and brings salvation for their sake. For Thou, O King, art our Helper, Savior and Protector.

SPIRIT OF PRAYER:

And then the Prophet, with his vision, helps us to pray because he was a seer, and saw the Glory of God. So do we greet Him. (*Sanctity comes forward*):

SANCTITY:

And thus we hallow the Name of God, as did the Prophet: 'Holy, Holy, Holy is the Lord of Hosts; the whole earth is filled with His glory!' (*Chorus repeats*)

"We find Him everywhere, as One, as Father, as Helper Who hears the prayers of all who worship in spirit and in truth. His rule is everlasting."

CHORUS:

"Hallelujah, the Lord forever reigneth." (*See Isaiah VI:3*)

SPIRIT OF PRAYER:

And then there came the Psalmist, who in his measured lines, to harp and psaltery sang the praise of God, teaching the soul to rise from earth. 'Twas David most of all who blessed all men with prayer. (*David comes on.*)

DAVID:

If I have helped my people find the Lord through prayer, it was because He taught me first how best to search for all He meant to us."

(*Sings with chorus*)

"Unto Thee I lift up mine eyes,

O Thou Who art enthroned in the heavens.

Behold, as the eyes of a maiden unto the hand of her mistress;

So our eyes look unto the Lord, our God,

Until He be gracious unto us.

Incline Thine ear, O Lord, and answer me;

For I am poor and needy.

Keep my soul, for I am godly;

O Thou, my God, save Thy servant that trusteth in Thee!

For unto Thee, O Lord, do I lift up my soul."

(*Or Psalm XXIII.*)

SPIRIT OF PRAYER:

And so each Sabbath day are we led on until we reach up unto the Law itself, that revelation of truth and power which holds the soul made living as it is read and followed gladly. (*Enter Moses with scroll.*)

MOSES:

This law I gave in justice and in truth that all men throughout the world might learn the principles of right. The teachings of the commandments, far more than ten are needed by erring men, and so in the Law we read we learn to 'Love our neighbors as ourselves' (*see Leviticus XIX*), to tell the truth, and do no hurt to any one. The tale of how we climbed to freedom and to righteousness lies on these sacred pages, in which is life, for all its paths are peace.

SPIRIT OF PRAYER:

And then most fittingly we turn our thoughts to the safety of the blessed land in which we live, and for its welfare raise our voices in prayer.

AMERICA:

How deeply may we thank our God for all the blessings of liberty that come to us in this land of freedom, and well may we raise our souls to Him as we beseech His strength and inspiration for the President of the United States and all the officers of Nation, State and City, whose wisdom can so greatly aid in giving justice to all the people, and insuring to them the right to worship God and live their lives as they find best and truest. Well may we ask that religion spread its blessings over every home and every heart, for only by its stirring power shall we find peace and happiness.

(*Star Spangled Banner, by Chorus*)

SPIRIT OF PRAYER:

If prayer be but the speech of man with God, how greatly do we need the inspiration of the prophet of old and of to-day, to help us to the truth!

(*Enter Prophet.*)

THE PROPHET:

Of old I spake, and nations trembled at my voice because I dared to tell to kings where they had failed and called the people back to God. And from the preacher of our time must come the word to help the people the better to see their duty and perform it; that when they pray, they seek in truth, and when they work, they labor not in vain and for vain things. Well may we pray that inspiration flow to him who leads us in thought and spirit, that he may faithful be indeed in teaching truth and righteousness to all.

SPIRIT OF PRAYER:

And then, come thou, O universal prayer, that reaches to every land and every soul, that looks to distant days for right and truth. (*Enter Adoration.*)

ADORATION:

And as we bow in adoration before the God who spread the heavens over all men, revealing to every willing soul the light of right, we bow our heads and bend our knees unto that Holy One, King of All Kings."

CHORUS:

"And we bend the knee and bow down giving thanks to the King of Kings, the Holy One, Blessed be He."

And thus we pray for that oncoming time when error shall fade away and all evil pass before the sun of righteousness; when idols fall and every tongue gives praise to God alone. When brethren greet each other throughout the earth, and one in fellowship we worship God."

SPIRIT OF PRAYER:

But ere we part a tribute must be paid to memories most sacred to the human heart; those gone and ever in our thoughts. (*Immortality emerges.*)

IMMORTALITY:

Within our souls lie deepest the thoughts entwined about the ones we loved, whose presence is now all memory. In consecrated phrase we bow in absolute submission to the Eternal Will, and beg that bliss and peace which are their share beyond all time. And in our hearts we find the answer clear that all is well, and all is peace, and all is love because God wills it so.

SPIRIT OF PRAYER:

And fitting close of all devotion comes the song upon whose wings we soar to universal praise of God, Who is unparalleled.

CHORUS:

"Who is like Thee, O universal Lord?
Who dares Thy praise and glory share?
Who is in heaven, Most High, like Thee adored?
Who can on earth with Thee compare?
Thou art the One true God alone,
And firmly founded is Thy throne."

SPIRIT OF PRAYER: Should we not crown our meeting with a word from each, a word to serve as symbol once for all?

BLESSING: I give you peace—the greeting and the benediction.

HEAR, O ISRAEL: I call to you for love of God and man each day.

MIRIAM: My maids and I give joy and beauty in our worship.

MEMORY: I call the past to witness to our loyalty.

SANCTITY: I bring the sacredness of Sabbath and High Holy Day.

DAVID: And I would still lead on to God through prayer.

MOSES: Let righteousness like water flow throughout the world!

AMERICA: And I the gift of freedom bring to all th' oppressed.

THE PROPHET: Unto the future turn your thought and prayer for inspiration

ADORATION: May light and truth bring joy unto the earth!

IMMORTALITY: That all may see not only life but everlasting life as well!

SPIRIT OF PRAYER: So say we unto all be Peace, and Joy and Life abounding!

THE STORY OF DR. LAUFER'S HYMN

WE THANK THEE, LORD, THY PATHS OF SERVICE LEAD

BACK of this hymn is a friendship that has grown through the years and become a constant inspiration to the author. Acknowledgment is made in the name given the tune and by the line of dedication. But these are only a slight tribute to it. What the dedication fails to convey, are left to hymn and tune to express. Both are the product of this friendship and reflect many exquisite hours of fellowship and some rarer moments still when friendly souls communed with God.

On an average of once a week, for more than ten years, the writer of the hymn and his friend, who is a pastor in Brooklyn, dined and communed together. Preacher and secretary shared each other's life: the latter, given to much travel, denied the companionship of his books, and living in the recollections of pastorate days, drank at the fountain of his younger brother's experience in pulpit and parish; while the former with rare patience and interest gave generous hearing to the less inspiring incidents of his friend. If the day of meeting chanced to be a Monday, as was often the case, the sermons of the previous day were repeated, until the secretary's heart waxed warm with delight and pondered almost with envy the eminence of those heights on which the prophets live and those unforgettable experiences of pastoral service which are denied one who is forever en route.

It was after one of these meetings in the Fall of 1919 when the hymn was inspired. The subject of Christian service, both in its subjective and objective aspects, had been discussed. It was seen that service is both a very practical and an intensely spiritual experience, and that many folk are tempted to foster the latter at the expense of the former. The two, however, should be one.

While it has been called a "Hymn of Contrasts," the hymn aims to express the unity of spiritual experience with outward service. It endeavors to think of service as Jesus did, who made the Mount of Inspiration the dynamic of kindly ministry in the valley, where the struggle of life is hardest and seemingly farthest removed from the glory of the Infinite. But God is in the valleys, as in the heights, and all pastors know how profoundly this is so.

The most desolate place is crossed by the trail of God.

The Keynote of the hymn is struck in the first two lines, which are as follows:

We thank Thee, Lord, Thy paths of service lead

To blazoned heights and down the slopes of need.

These lines give motive and theme to the whole of the hymn.

We've sought and found Thee in the secret place

And marvelled at the radiance of Thy face;

But often in some far off Galilee

Beheld Thee fairer yet, while serving Thee.

Mindful of the darker aspects and experiences of life, and from which the soul shrinks because it does not always understand the comradeship and solicitude of God, the following stanza proceeds with its challenge:

We've felt Thy touch in sorrow's darkened way

About with love and solace for the day;

And 'neath the burdens there, Thy sovereignty

Has held our hearts enthralled, while serving Thee.

And so the hymn moves on to show that the most commonplace ministry is done under cover of the divine, and closes with a prayer of dedication, that is born of the conviction that all life is bound up with the bundle of life with Jehovah. It concludes as follows:

Show us the paths in which Thou wouldest lead

To blazoned heights or down the slopes of need;

For both alike encompass land and sea,

And he who journeys in them, walks with Thee.

The music was written at the close of a day when composer and friend had broken bread according to custom. Apart from the day's friendship, the tune cannot be accounted for. Perhaps it was given. At all events, it came out of the eventide, and the composer likes to feel that it came from God.

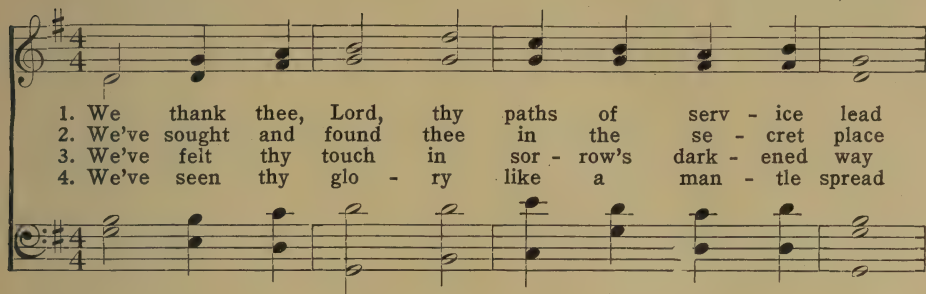
Human Service and Brotherhood

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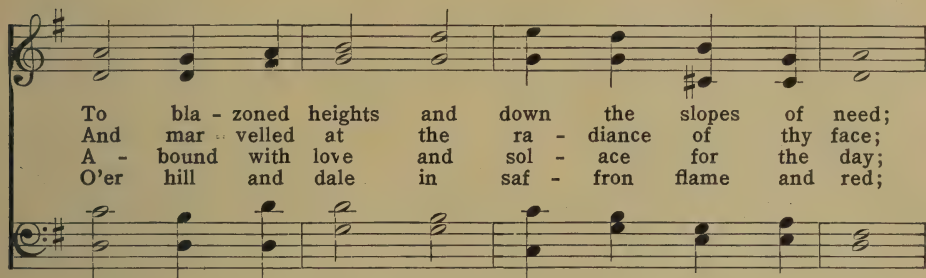
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CALVIN W. LAUFER, 1919

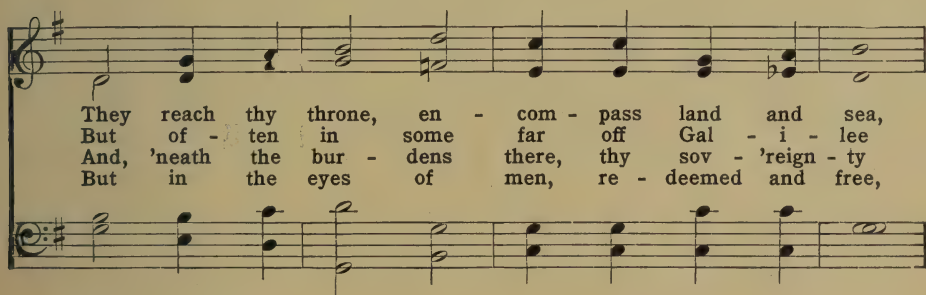
CALVIN W. LAUFER, 1919



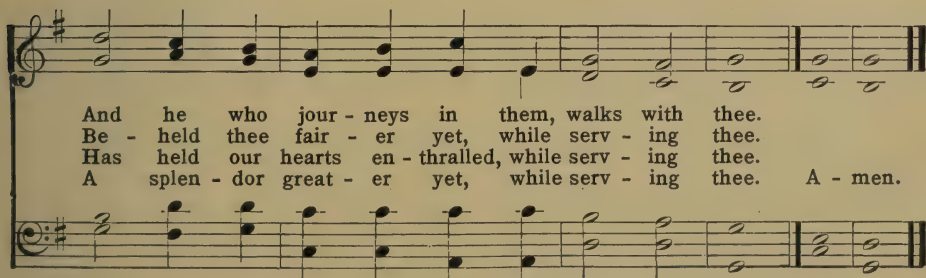
1. We thank thee, Lord, thy paths of serv - ice lead
 2. We've sought and found thee in the se - cret place
 3. We've felt thy touch in sor - row's dark - ened way
 4. We've seen thy glo - ry like a man - tle spread



To bla - zoned heights and down the slopes of need;
 And mar - velled at the ra - diance of thy face;
 A - bound with love and the sol - ace for the day;
 O'er hill and dale in saf - fron flame and red;



They reach thy throne, en - com - pass land and sea,
 But of - ten in some far off Gal - i - lee
 And, 'neath the bur - dens there, thy sov - 'reign - ty
 But in the eyes of men, re - deemed and free,



And he who jour - neys in them, walks with thee.
 Be - held thee fair - er yet, while serv - ing thee.
 Has held our hearts en - thrall'd, while serv - ing thee.
 A splen - dor great - er yet, while serv - ing thee. A - men.

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From Hymns for the Living Age

MILTON O. BEEBE, Chaplain, U.S.A., of Fort Ruger, Hawaii, has issued a very attractive little book, entitled **GET ACQUAINTED WITH THE CHAPLAIN**, which is being distributed at the Post. The recital of the duties of the Chaplain left us breathless and we are passing them on to our readers. We think it is well that civilians have glimpses of the splendid work the chaplains are doing. On the other hand, the Chaplain has the privilege of living closer to his parish than most pastors can hope to do.

GET ACQUAINTED WITH THE CHAPLAIN

The Chaplain is a regularly ordained minister who has been recommended to the War Department by his church as being qualified for duty as a Chaplain in the Army. He is a commissioned officer; but regardless of his rank, his official title is **CHAPLAIN**. The insignia of his office is the silver latin cross worn on the shoulder strap of his blouse or on the collar of his shirt.

THE CHAPLAIN IS THE

Visible link between the church and the men in the Army. *

Religious leader of the Coast Defenses of Honolulu and Fort Armstrong, and in charge of all religious activities; *

Spiritual adviser of the men of the command; *

Comforter, friend and helper of all who are in trouble; *

One who serves in solving difficulties through contact with the Commanding Officer; *

One who may visit and minister to soldiers when they are under arrest; *

One who meets recruits and helps them to start right; *

One who stands by, as a friend, all the way through; *

One who seeks to bring religious ideals into the recreational and educational program of the post; *

One who helps the soldier, when he is discharged, to fit back into civilian life.

THE CHAPLAIN'S DUTIES ARE TO

Conduct appropriate religious services for the benefit of the command to which he is assigned for duty; *

Serve as friend, counsellor, and guide, without distinction of sect or creed, to all members of the command; *

Promote religion, morality and good order in the command; *

Counsel with all enlisted men under arrest or in confinement, as to their welfare; *

Advise with all recruits; *

Assist and encourage correspondence between soldiers and their relatives and friends, especially the sick in the hospital; *

Co-operate, counsel and recommend on measures for education, recreation and character training in the command; *

Perform, on request, baptismal and marriage ceremonies for the families of officers, soldiers and civilian employees resident on the military reservations; *

Conduct appropriate funeral services at the burial of officers and soldiers who may die in the command.

HAVE YOU LEARNED TO USE THE CHAPLAIN?

When you are lonely and want a good visit, see the Chaplain. *

When you want a book or magazine, see the Chaplain. *

When you are sick or discouraged, see the Chaplain. *

If you are sent to the hospital, see the Chaplain. He visits there and will be your friend for any and all services. *

If you are placed on duty away from your command, see the Chaplain.

*

He will keep your mail coming to you regularly, and will write you many interesting things from the post.

*

Do you want to worship in a church of your own denomination? See the Chaplain.

*

Has sin made you miserable? See the Chaplain. He will be glad to pray for and with you.

*

Do you desire religious reading material or other helps to worship? See the Chaplain.

*

Do you want wholesome recreation or amusement? See the Chaplain.

*

Do you want to know about some of the interesting places to see in and about Honolulu in your off hours? See the Chaplain.

*

Do you want to save some of your monthly income? See the Chaplain. He will help you by suggestions of thrift.

*

Do you want to join a Bible Class? See the Chaplain.

*

Do you want to join a Bible Class? See the Chaplain.

*

Do you want some information about religious services? See the Chaplain.

*

In all your problems you will find it a help to—

SEE THE CHAPLAIN.



A CHRISTMAS STORY FROM THE FIRST PRESBYTERIAN CHURCH WASHINGTON, D. C.

AT the Christmas vesper service we presented a pageant, THE ADORATION OF THE KINGS AND SHEPHERDS. It was acted in the church auditorium and was the first time we have ever allowed anything of the kind to be given there. Not a word was spoken, save in the singing of the choir, and in the reading of the Christmas story from the Bible by the pastor. It was very, very impressive in the large church which was lighted only by candles; many people were in tears. The pastor had talked to the young people who were taking part, and had told them that this *was not a show* but a *service* and that their inner thought and spirit would act upon the congregation. Without exception, every one put aside self-consciousness and was deeply reverent. There were nine "angels" taking part, each

holding a lighted candle,—one a door-keeper angel. Most of them stood at the rear of the platform, against the dark woodwork. They had various duties to perform which they did beautifully and in silence. Two went to the pastor's pew and brought him forward to the lower platform to read the Bible story. It was a wonderful picture,—the pastor in his gown and on either side an angel holding a candle by the light of which he read from his Bible, and those girls' faces were beautiful in their absorption and self-forgetfulness. Our two "baby angels," at head and foot of the straw filled manger, were motionless and patient for a whole hour. We did not represent the Christ-child by a doll or in any way,—only a light glowed within the manger,—and our "Mary" was a beautiful and reverent girl.

IRENE WOODBRIDGE CLARK.

THE LOVING ARE THE DARING

The Dedication of the New Wellesley Congregational Church
LEIGHTON ROLINS

FOR years the town of Wellesley has been called a strategic church center because of the hundreds of young people who yearly attend Wellesley College, Dana Hall, and the various other schools within its limits. For years, also, no church in Wellesley made any move to meet the increasingly important problem that waited at its door.

One bitter cold night some five years ago the old wooden Congregational Church was burned to the ground. The challenge was accepted and out of the desolate ashes a new church came into spiritual being, at first under the devoted efforts of W. W. Sleeper and later under his successor, Stanley Ross Fisher. Mr. Fisher's vision toward the future saw and adequately realized the need of a great church, a church of beauty and mystical interpretation. The Temple of Dreams is now a visible fact. There it stands on its hill with its pillared portico, with its spire high and graceful, daring the sky, with its cloister moving in arches to its parish house, mansion-like, with friendly lights shining through its windows.

If a motto might be taken for the Dedication Services I should like to take a title Dr. Arthur Bradford used when he addressed two weeks ago the Womens Board of Missions in session at Wellesley: "The Loving are the Daring." A motto that built the new church, a prayer that shall sustain the church. Two of the dedication services stand out in my mind vividly. They both promised a happy future in different ways. The first service I allude to was the service of the dedication of the organ. On the organ may be found the following inscription:

The Eastman Organ 1923

Presented to the Wellesley Congregational Church in honor of its loyal members.

JULIA ARABELLA EASTMAN
SARAH PORTER EASTMAN.

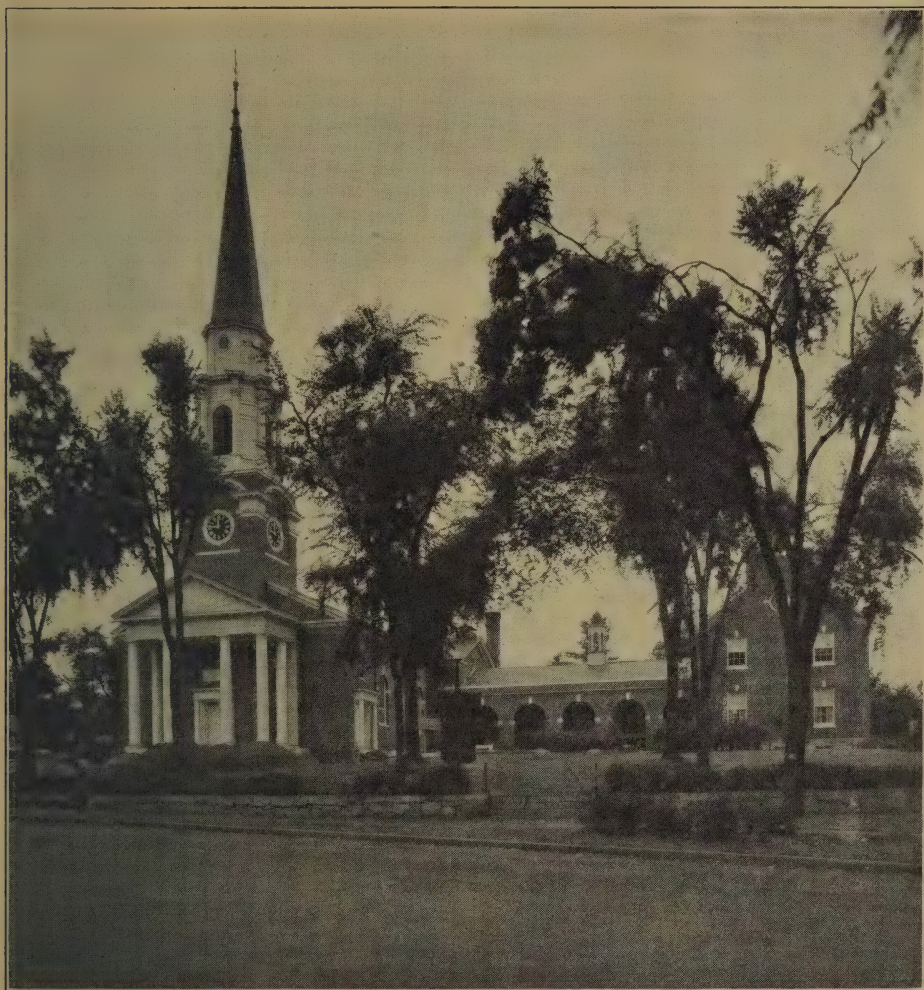
This gift is offered by graduates, pupils, and friends of Dana Hall as a token of love and veneration for these two noble women, through whose efforts the school was founded, by whose devotion it was long sustained, and by whose ideals it is for all time inspired.

The picture of the great church filled to overflowing knit together by the beauty of the music speaks eloquently of a musical future for the church under the talented guidance of Mr. Thompson Stone.

A few nights later the church was dedicated to the higher interests of Wellesley and again the church was thronged. Various representative people spoke on such subjects as The Town of Wellesley, The Public Schools, The Merchants, The Masonic Order, The Odd Fellows Order, The American Legion, The Babson Institute, and Wellesley as an Educational Center—all these talks being linked to the central theme of the church. This fellowship service was particularly impressive as Katharine Lee Bates, one of America's few great poets, read her poem "America the Beautiful," long beloved by the Nation.

The HYMNAL FOR AMERICAN YOUTH is to be used in a Methodist Junior Church. This organization is unique and may prove of interest to you. The junior congregation is planned after the adult organization, having its own board, trustees, etc., and a thriving membership of one hundred and fifty. It uses the Duplex Envelope System of collection, and is possibly the oldest Junior Church in the United States. The Hymnal was selected from among a large number and was highly recommended because of Mr. Augustine Smith's connection with it.

A. H. Strouse, Berwyn, Illinois.



FIRST CONGREGATIONAL CHURCH

Wellesley, Mass.

DEDICATORY

Church beautiful!
 Like lovely tear of Christ,
 Through which we crystal-gaze
 Into the heart of Being,
 Benignant smile of Deity,—
 In transept, nave and aisle,
 Let us in thee rest.
 Of Truth the bride,
 In Georgian gorgeousness
 Of white simplicity;
 In place of Gothic shafts
 (Aspiring's tragic mood),
 Guards you instead
 One simple quiet spire,
 Mute noble finger,
 Pointing Him on high.

Within, calm pillars rise,
 The firm strong faiths of men,
 The overarching whole's support.
 While spirit-lights enhalo
 Each lingering linteled line.
 Thy chancelled lectern, pulpit, font,
 Are carved with time's proved artistry;
 Thine altar Passion wrought,
 Thereon the Cross (no cross at all);
 Then over this,—ah learn we this,—
 A splash of crimsoned red,
 Draped blood, of His
 And my surrendered self.
 Oh mastered mortar!
 This shrine of mortal soul,
 Entempling Him and me alike,—
 Our God, to Thee, this church. L. W. C.

WHEN WORK WAS A JOY

By C. B. P.

IT sometimes happens, in the course of the day's business, that a task falls to one's lot so delightful that it transcends work. One feels guilty in accepting money for doing it.

In the offices of the Century Company there was just such a thrill when Henry Hallam Saunderson's *THE LIVING WORD* arrived. To be able to send this book broadcast gave us a particular pleasure.

To put it into the hands of clergymen will mean a saving of what, to them, is most precious—*time*. Few are those who understand how ministers of the Gospel must fight for their hours of concentrated labor, how they must give themselves out in unlisted ways which even those nearest them hardly take into account. To enable these men to procure an abridgment of the Bible in which repetitions, and, in general, things purely temporal and local have been eliminated is, we believe, to render valuable assistance in the preparation of sermons.

The eternal truths stand out so clearly in this new version that they take on a fresh value of inspiration. It is a sort of working bible which hundreds of clergymen would have liked to prepare for themselves had they had that unattainable thing, leisure.

Some one, in looking over the proof-sheets of the book, remarked: "If there were only a limited number of words which I was allowed to take to a desert island these are the words I would choose."

Just what *THE LIVING WORD* will mean in the home was thrown into a clear

light by an experience of a woman who was taking motherhood with a thoughtful earnestness.

One day, a year ago, perhaps, she found her little daughter in tears. The child had decided to play the game of "Find the Answer." She had asked a question on some matter that was troubling her, had closed her eyes, opened the Bible at random and run her finger down the page until she had pronounced the letters: s-t-o-p.

* The passage which she found under her finger-tip made the child terribly unhappy. The mother never knew what that passage was. She never asked. She took the little girl on her knee and explained that the road of life was like a ribbon stretching on through the years, but that, if one gathered up today the part intended for a day far in the future, the shining ribbon got into a tangle which it was difficult to straighten.

The child was comforted, but still puzzled—bewildered. Then the mother did a thing which, she said, seemed to her strange and unnatural: she put the Bible away.

"What else *could* I do?" she asked. "If you could have seen my little daughter's face!"

There was no answer, then, but now I should say: "Give her *THE LIVING WORD*. Let her read the Great Book in the majestic language of the standard versions, but brief, clear and vital. And I should add: "Read the volume aloud in the family circle. There will be nothing to skip—all is clear beauty and everlasting truth."

A Great Hymn Book

HYMNS FOR THE LIVING AGE

Edited by H. Augustine Smith, A.M. Dynamic in its compelling lyric messages. Every page tested in conventions, conferences, classes. The book is the outcome of Professor Smith's personal contact with churches throughout the entire country. 494 Hymns and Tunes with the words printed in the music. 30 pages of chants and responses marking a new epoch in chanting and antiphonal singing. An outstanding series of responsive readings and services of worship, prepared by Ernest Bourner Allen, Henry Hallam Saunderson, H. Augustine Smith, Harry F. Ward, Osbert W. Warmingham. Full cloth \$1.75; in quantities \$1.35. Half Morocco \$2.25; in quantities \$1.60.

In preparation. An Historical Edition. The history and interpretation of each hymn and tune facing it.

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The Hymnal for American Youth

By

H. AUGUSTINE SMITH

Contains 12 Easter Hymns and 289 for other days; A beautiful Easter Service, and 19 for the rest of the year.

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\$75.00 per hundred

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Author of "The Wayside Pulpit"

A glowing work on the HIGH ADVENTURE of Christianity.

A call to faith and a plea for a return to the radiance of early and simple Christianity.

The central theme is the idea that only a conviction of immortality can dignify and purify human life.

To many a man whose faith has been weakened by the happenings of the past years this book may be the means of his recapturing the consciousness of living the life immortal.

Price \$1.25

THE CENTURY CO.

353 Fourth Avenue

New York City

DO YOU READ THE BULLETIN?

THE CENTURY CHURCH BULLETIN was started in October, 1922, as an organ for the exchange of ideas regarding the development of an interest in the dignity and beauty of church worship. We planned to send THE BULLETIN to a thousand or so of the people who were working with us and have made no charge for the little magazine. But the interest in it has become embarrassing, for the workers who have asked to be put on our mailing list now number more than six thousand and many requests to be included in our circle come in daily.

THE CENTURY CHURCH BULLETIN has helped not only people who are interested in the church, but it has made many friends in the educational world.

We are glad to send THE BULLETIN to you if you are getting help from it. Please drop us a postal card if you wish to have us keep your name on the list.

4246.357

The Century Church Bulletin

DEVOTED TO A DISCUSSION
OF CHURCH MUSIC: DRAMA
IN THE CHURCH: PAGEANTRY
RELIGIOUS EDUCATION



MARCH 1924

THE OBERAMMERGAUERS

BUSINESS METHODS AN ASSURANCE OF
SUCCESS IN SUNDAY SCHOOL WORK

GOOD ADVICE FROM THE NAVY

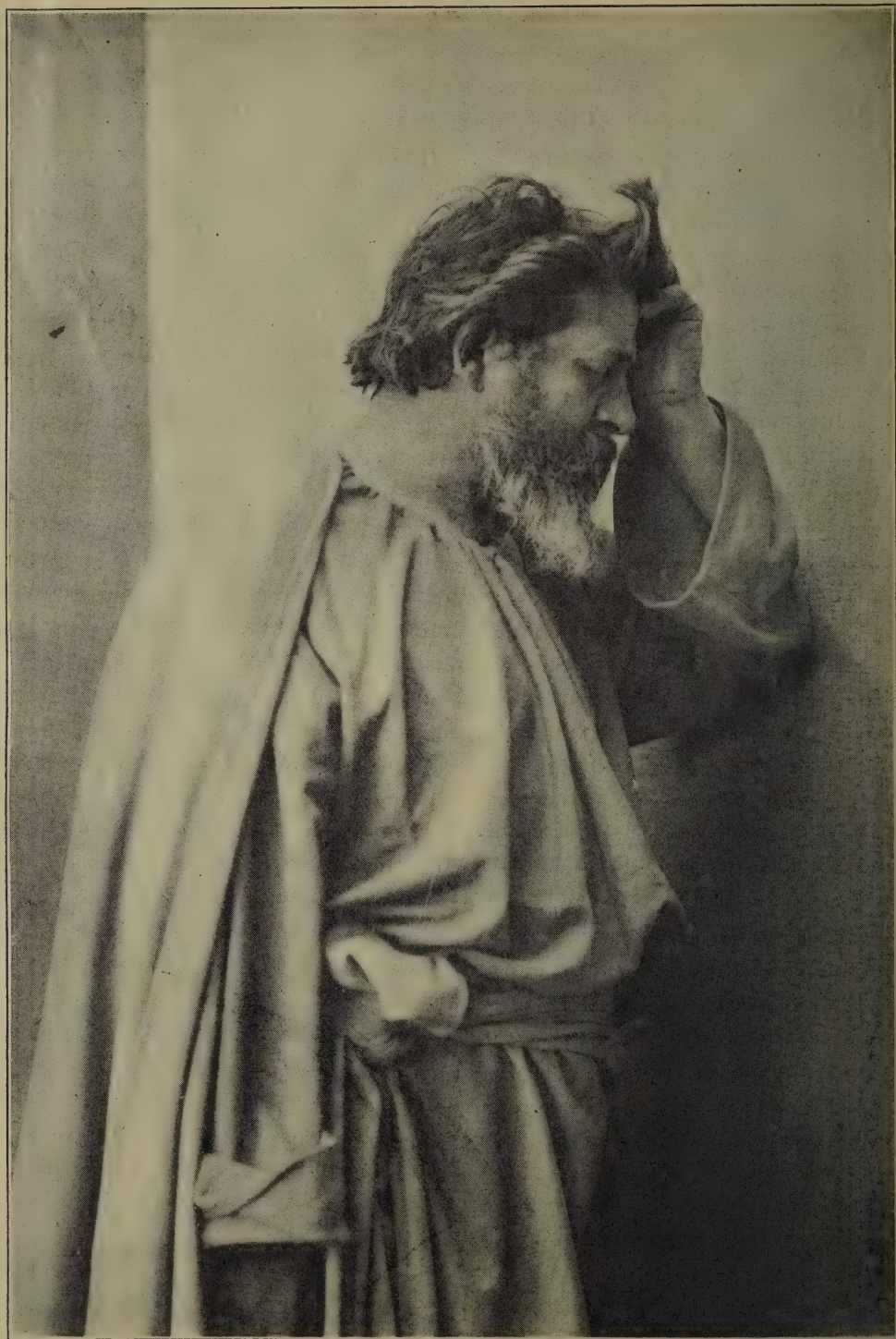
CHRISTMAS CELEBRATION AT MILFORD,
MASS., AND CALGARY, ONTARIO

RELIGIOUS DRAMA IN THE WELLESLEY
CONGREGATIONAL CHURCH

353 Fourth Avenue

The Century Co.

New York City



ANDREAS LANG, SR., AS ST. PETER

The Century Church Bulletin

Edited by

CAROLINE B. PARKER

THE OBERAMMERGAUERS

ABOVE ALL—ST. PETER

By VIRGINIA POPE

THEY are in this country, a group of the Oberammergauer Players, who have brought with them something of the old world atmosphere. The fresh breezes of the Bavarian Alps seem to blow through the halls where they hold their exhibits. Seated in their little booths, constructed in imitation of peasant houses, one might easily imagine that they were at home in their native mountain village.

So it was that I first saw "St. Peter." He was bending over his work. As he skilfully thrust his knife into the wood, turning it first one way and then another, whittling off shavings almost as transparent as veils, he brought to light a fine group—St. George slaying the dragon.

Andreas Lang, who has played the part of St. Peter in the last two performances at Oberammergau, is considered the best wood-carver of all the villagers, if not in all Bavaria. He is the veteran of the group of fifteen men who came to America.

Michelangelo might have chosen Andreas Lang to pose for one of his prophets. He is as sturdy and rugged as the mountains he loves to climb. His magnificent head, with its shaggy mane of gray hair and its curling beard, is firmly set on his broad shoulders. But though his general appearance is one of force and strength, the eyes that smile from beneath his bushy brows are of a gentle blue. They are eyes that have the clearness of perception given only to those who live very close to nature. His skin is swarthy from much exposure to the sun. The long Natier blue smock he wears while at work adds to the illusion that one is really looking at a saint or

prophet who has stepped forth from the canvas of some old master.

And now take a look at him as he leaves the exhibition and goes out on the street. He wears tweed knickerbockers, a pair of stout boots that come up to the knee, a voluminous cape that blows like a black cloud in the wind, and cocked over his right ear a large black sombrero, of the kind generally associated with the Latin Quarter. The collar at his throat is open and turned back, the ends of a soft bow-tie fall on his vest. An alpenstock in his hand and the picture would be complete. So he would look if he were ready to start off to the top of one of the Bavarian Alps. Andreas Lang is a licensed guide, and on his breast hangs a medal, for there is not a high peak in his part of the world whose summit he has not reached.

But greater than his love for his wood-carving and for his mountain climbing is his love for acting. Settling back comfortably in his chair he talks by the hour of his dramatic experience. "I have played one hundred rôles," he proudly exclaims; "my first appearance was in 1870. Not an important rôle, to be sure. I was a lad of eight and took part in the tableaux, was one of the crowd that witnessed Christ's entry into Jerusalem, and posed in the pictures representing the children of Israel in the desert when the manna fell and when Moses' staff was changed into a serpent. In 1880 I was again in the tableaux; that time I was allowed to be young Tobias at the moment of his leave-taking from his parents. You know that in the 'Passion Play' the living pictures are related to the spoken scenes; they are so to say the forerunners, even

as the Old Testament prophesied the events that were to take place in the New. So this tableau of Tobias was followed by Jesus' farewell to his mother: 'Even so wept the Mother of the Son of God when she beheld Him going to His fall, to expiate by His death the sins of mankind.' At the next performance I had graduated to a speaking part; I played the rôle of St. Thomas. But my first great opportunity to act was when in 1900 I was the rabbi who bribed Judas to betray our Lord for thirty silver pieces. In 1910 and 1922 I achieved that which I had longed for: I became the St. Peter of the 'Passion Play.'

"It is a great part, and I put the best of myself into it, particularly into the saint's outburst of remorse. 'And he went out and wept bitterly.' As I look back over my career I can honestly say that I have tried to live so that I might be an honor to my Creator and to my native village—Heimatsdorf."

Then he told of the performance of "The School of the Cross" given in 1905, in which he had the leading rôle, King David. The order is reversed in this play of "David and Christ"; in it the tableaux are of Christ's life, and the actual performance is of the events in the reign of King David.

Let us leave St. Peter for a moment dreaming of his rôles of the past and turn our attention to his native village and its inhabitants, that we can better understand this sturdy member of the Lang family and his love of the play. The people of Oberammergau live almost entirely for the performance they give every ten years of our Lord's passion. It is a fulfilling of a vow made almost three centuries ago. In each male villager's heart lies the hidden hope that perhaps some day he may be chosen to play "the part." Now, bear in mind that no one can act the rôle of Christ if there is a blot on his scutcheon. And where the other parts are concerned the village council is empowered to withdraw the player whose bill of character is not clean. Perhaps no group of people of that size—there are twenty-seven hundred inhabitants in the village of Oberammergau—have a more profound knowledge of Bible history. They are brought up on it; from the time a babe can toddle, he or she is allowed to be in the chorus, boys whose beards are be-

ginning to sprout dare not shave as the year of the play approaches, lest they be chosen for a part requiring that ornamentation. Anton Lang tells of letting his hair grow as the year 1900 drew nigh, for his great ambition was to play St. John. But one day as he was at work in his father's shop modeling a porcelain stove members of the committee came to him to announce that he had been elected to be the Christ.

"I finished the stove," says Anton Lang, "but I scarcely know how."

So deeply do the actors immerse themselves in the characters they are representing that they go by their biblical names from one play to the next. Anton Lang, Andreas Lang, Guido Mayr always address each other as Christus, Petrus, Judas.

The long winter months and the years intervening between the festivals are spent in giving plays of various types, secular as well as religious. German literature abounds in material by means of which the Oberammergauers can keep their dramatic talent and interest alive. The Bavarian peasants are noted for their histrionic ability and were among the first in Germany to give representations of religious drama.

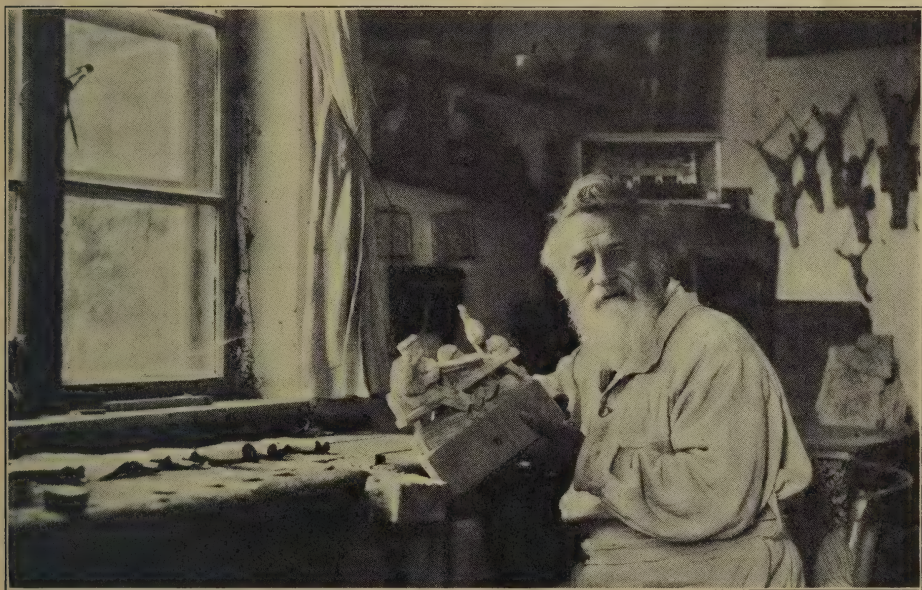
It is safe to say that the association of religious drama with religious worship dates from the Eleusinian mysteries. For instance, the passion play of Proserpine revealed the mother's sorrow and the tragic grief of the heroine herself, who was forced to renounce the beauties of the world for a half of each year. With the coming of Christianity we find monks and churchmen dramatizing the Bible and the Holy Writ. They created according to their individual ability and taste, more often than not using the great Greek tragedies as their models. Priests and members of the various religious orders were authors and actors as well, their stage the churchyard. Performances were given on holidays—Easter, Pentecost, and Christmas.

For a period, during the establishment of the Christian Church, drama of all kinds, even religious drama, fell under a cloud. Then we find it emerging in new forms. Portions of the Mass were dramatized and performed by the clergy; at this time the churches were used for the pro-

ductions. In the early beginnings of the dramatization of the Bible it was the resurrection rather than the passion that was shown. These elaborations of the liturgy were called "tropes" and are traced back to the Benedictine monks of St. Gall. Their earliest form was the rendering by the choir of conversations between the holy women and the angels, between Pilate and the Jews, and other dialogues taken from the Holy Script. The next step in the unfolding of religious drama was the enactment of scriptural stories. They were performed outside the churches in the twelfth century and were spoken

The struggle which followed between church and state was destined almost entirely to suppress religious drama for the next two centuries. Only in the Bavarian Tyrol did the people cling to their custom; nothing could shake them in their belief. There in their mountain fastness they did not change their thought.

The "Passion Play," or I had better say the forerunner of the "Passion Play" as we now know it, was first given in Oberammergau in 1634. Its performance is in thank-offering to God for saving the village from the pestilence that wiped out so many other townships in Germany. The



ANDREAS LANG, SR., AT HIS BENCH IN HIS HOME IN OBERAMMERGAU

in the vernacular. By the end of the fourteenth century they had become popularized and even vulgarized; a comic element had crept in, often introduced by devils. Devils were then important members of the cast.

The Reformation came. Religious plays lost in popularity, for owing to Luther's influence they were expurgated and used only for the purpose of propaganda. The immediate effect of the upheaval in the church was to drive these biblical plays from the cities to the villages, where they have remained distinctly associated from that time forth with the peasantry.

chronicles preserved in the archives of the Rathhaus tell the story of one Caspar Shülsler who was working in the neighboring village of Eschenlohe. Though he knew that Oberammergau had been spared and that no cases of the pest had come to it, he defied the quarantine law and crept into the town in the dead of night to see his family. That was on Sunday. On Monday he was dead, and within a few days the dread disease was raging in the village. It was then that the councilors met in solemn conclave and called upon God's help. They vowed that should Oberammergau be saved

they would henceforth enact the Lord's passion every ten years; and they have done so with the exception of the year 1770, when, owing to political conditions, they were forced to abstain.

There were two manuscripts dating from 1662 on which the original "Passion Play" is supposed to have been based. One of these is now in the possession of Guido Lang. The text of the play has been worked over several times. They were the good monks of the monastery at Ettal, whose learning gradually changed the play until it reached its present beautiful form. The first to purify it of many of the symbolical and allegorical elements it had acquired was Father Rosen in 1759; then in 1811 Father Ottmer Weiss rid it of yet more of its baroque ornamentations, and finally Alois Daisenberger, pupil of Father Weiss, was requested to rewrite the script by the Government of Munich. This he did in 1850. He then became the priest in Oberammergau and devoted his life to its people, inspiring them, developing their aspirations. When he died in 1882 he was beloved of all.

Perhaps no outsider knows the Oberammergauers of to-day as does Louise Parks Richards, who has lived among them for months at a time. She has seen the play in preparation and has seen it close. Nothing can better give a glimpse of what the players are and of what the play means to them than does her description of the ceremonies which accompany their return to normal life when the last audience has left the great theatre.

On the day following the final performance, all the players, and that means virtually every one in the hamlet, assemble at the little church, where a service of thanksgiving is held. Through the open windows the strains of Dedler's music are carried out into the valley and across the green meadows. When the last prayer has been said the worshipers leave the church and go to the graveyard, where they place a crown on the head of the statue that marks Father Daisenberger's grave. Then they move through the village streets, crossing the town until they come to the theatre. This time it is the actors who occupy the seats in the yawning black cavern where thousands upon thousands have sat during the summer

months. On the stage the Bürgermeister praises the Father for his gracious bounty and exhorts the inhabitants to "return to their several occupations and to seek to live in peace, love, and concord."

The final ceremony is on the following morning, when before break of day everyone in the village gathers at the church, where prayers are said. Solemnly they emerge into the grayness of the early morning and wend their way toward Ettal to pay their respects to the monks who have been their friends from their earliest days. With prayers and singing of psalms the procession winds its way along the curving valley road. As they reach the monastery the rising sun sheds its glorious rays upon them, bathing the group of pilgrims in its crimson light as if in benediction for their summer's work well done.

We can picture St. Peter well in the lead of the group, singing from the fullness of his heart, for his mind is still vibrating with the words he has spoken and felt throughout the summer: "Thou wilt forgive me, I have this hope from Thee, best of Teachers, and the whole love of my heart shall from this moment be given Thee. I will cling closely to Thee, and nothing, nothing shall ever be able to separate me from Thee again."



ANDREAS LANG, SR., AS THE RABBI

BUSINESS METHODS AN ASSURANCE OF SUCCESS IN SUNDAY SCHOOL WORK

R. GEORGE LORD

Superintendent, Sunday School Council of Religious Education, Buffalo, N. Y.

ORGANIZED effort to promote Sunday School work is quite as necessary as business or political organization, if not more so; and the value of centralized effort to extend the scope of Sunday School work and at the same time make all activities more efficient, to express it tritely, has been demonstrated in Buffalo and the adjoining towns through the agency of the Sunday School Council of Religious Education, formerly the Erie County Sunday School Association.

In 1817 the first Sunday School was organized at the First Presbyterian Church, Buffalo, with Jasper Corning as its superintendent. This school was separated into two groups—one for boys and one for girls. It was a day of small beginnings, nine teachers taught 31 pupils and it was recorded November 7th, 1824, that 31 pupils recited 873 verses from the Bible. Co-education was regarded as dangerous and the boys and girls were taught separately.

The first Sunday School Association of Buffalo was organized August 6th, 1817, with six Sunday Schools completing its enrollment. From this small beginning has come a continuous service in the training of leadership. Mr. William A. Duncan and Rev. C. X. Hutchinson were the organizers of the Home Department movement which has become such an efficient agency to the Church School in reaching the shut-ins. Through these years of service the Council has fostered and helped weak Sunday-schools throughout the neighborhood. Since the time of the International Sunday School Convention in Buffalo in June, 1918, the Sunday School Council, partly as a result of the stimulus and increased vision created by the program presented, has had a paid staff. This has made it possible to do things which previously were only talked about and we have now become a powerful Christian Educational organization in Buffalo and Erie County, promoting a definite program for the upbuilding of Church Schools, Week Day teaching of religion and Daily Vacation Bible Schools. This Council has attained a reputation by

building strong Convention programs during the past ten years. It is more than a Convention—it follows the lines of an Institute with three day sessions and with many thousands of Sunday School workers attending the conferences and receiving a vision of what may be attained through the application of the principles propounded.

The headquarters office in Buffalo has not only functioned for that city but for the entire county with 12 Auxiliary Associations whose officers carry on an active program in each community of the county for its 325 Sunday-schools. Thirty-eight Daily Vacation Bible Schools enrolled thousands of children for systematic religious education last summer.

The first 10% Increase Enrollment Campaign for new scholars in the Sunday Schools increased the enrollment of 156 schools—4240, and the Council is now enjoying its second 10% Increase Campaign with very promising results. The county is a net-work for the training of teachers. Several Community Schools of Religious Education and Community Teacher Training Classes are carrying forward an active program for the training of leaders. Over one thousand students have enrolled in these schools in five years, besides the large number of local church Teacher Training classes organized. Week Day Schools to teach religion to children have been established in several sections of the county.

Bible Conferences, Older Boys' and Older Girls' leadership conferences, Father & Son Week, Mother & Daughter Week, Children's Week and Organized Bible Class Federations are the agencies through which the Council works to find unchurched youth for the Church School.

A tentative program for the County Convention to be held in Buffalo, May 22-23-24 is now available, with inspirational sessions and divisional conferences. Nation-wide known speakers will be on the program. There will also be book exhibits, Art Galleries, and Missionary Pageants. This annual Convention has be-

come an outstanding event and is looked forward to by every person interested in Christian Education.

One fact to be remembered is that this advance program has been carried on

with the assistance of a great host of volunteer workers, superintendents, pastors and teachers who have been quick to realize the advantages to be derived from a co-operative agency.

A practical demonstration of Mr. Lord's business method is a series of Pre-Easter Christian Education Institutes that will be held simultaneously in six community centers in Buffalo. Professor M. A. Honline of Pasadena, Calif., and Dr. J. S. Armentrout of Philadelphia will be assisted by fifty Bible and church school experts. Buffalo feels that other educators are constantly on the lookout for new and better methods and that church school officials and teachers should be equally alert.

The readers of THE BULLETIN will be interested in the following carefully worked out program:

		MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
3:00 to 3:45	Subject: Old Testament, History Instructor Rev. G. D. Wallace	Hebrew History as Fundamental	Birth and Childhood of the Hebrew Nation	Days of Darkness and Danger	Seeming Goals Become Gateways	Forces Creating Nationalism
3:45 to 4:10	Subject: Worship Instructor Rev. E. W. Menzel	Worship in the Home	Worship in the Sunday School	Teaching the Child to Pray	Teaching Religion thru Art and Song	Worship thru Expression
4:10 to 4:50		Christian Nurture of Children Rev. Palmeter	Ten Causes of Disrespect and Indifference in the S. S. Rev. Seymour	History of the Church Prof. Honline	Principles and Methods of Teaching Dr. Armentrout	Christian Nurture of Children Rev. Hutchinson
7:30 to 8:10		Biblical Evangelism Rev. Leichter	The Making of a Teacher of Religion Dr. Brown	Principles of Religious Psychology Prof. Honline	Program of Christian Education Dr. Armentrout	Training for Leadership Mrs. Montgomery
8:10 to 8:50	Subject: The Church School	The Church School and its Organization Rev. Heisler	Children's Division Its Needs and Problems Miss Cummings	Young People's Division: Its Needs and Problems R. Geo. Lord	The Adult Division Its Needs and Problems Rev. Ferrall	History and Development of the S. S. Association R. Geo. Lord
8:50 to 9:30	Subject: Life of Christ Instructor Rev. D. Schauss	Jesus in the Carpenter's Home	Jesus the Teacher	Jesus as an Organizer	Jesus and His Message of Good-will	Jesus the Crucified and Risen Lord

GOOD ADVICE GIVEN BY CHAPLAIN WITHERSPOON OF THE U. S. S. COLORADO

A SAILOR SHOULD:

Always take pride in himself and in the Navy.
Remember that self-respect means,
The respect of others, and is a
Great help in the upward climb.
A sailor should remember that he is just as
much
Important to himself, his ship
His friends and his country
As he sees fit to make himself.
And that what others think of him
Will depend on his manner toward them.
Keep the honor of the flag
As precious as does the President of the
United States.
Be at all times true to himself
And so live that he can
Look any man in the face,
And say truthfully:
"I am a sailor and a
Real, Red-Blooded American."

HORSE SENSE

If you are working for the Navy, in
heaven's name work for it. If the Navy
pays wages that supply you your bread and
butter, work for it, speak well of it, think
well of it, stand by it.

I believe in giving an undivided service
or none.

If put to a pinch an ounce of loyalty is
worth a pound of cleverness.

If you must villify, condemn and eter-
nally disparage, why quit when your four
years are up, leave your country and then,
when you are in Africa or Asia, damn to
your heart's content.

But I pray you, as long as you are a part
of the Navy, do not condemn it. Not that
you will injure the Navy—not that—but
when you disparage the concern of which
you are a part—you disparage yourself.

The Heart of the Bible

THE LIVING WORD

By HENRY HALLAM SAUNDERSON

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A distillation of the truth and beauty of the Bible.

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5. The devoted Bible reader who never fails to turn to the Book in the early morning, or in the quiet hour before sleep; and who will be startled to find new beauties here.

6. The person who wants the very finest examples of the English lan-

guage; who rightfully wants something other than the "new translations" and is not satisfied without the stately and majestic language of the standard versions.

7. The person who has read some of the excellent books in which the Bible stories are retold, and who naturally wants to read the stories themselves. Here they are at their very best: absolutely matchless.

8. The people in Bible classes who want to know what the Bible really teaches on the great topics of religion.

9. The **Minister of the Gospel** who is responsible for conducting the worship of hundreds or thousands of people, and who will be able to move them, and win them, as never before, by the systematic and well-ordered reading of the Bible. He can match sermon and Scripture lessons. He can restore the Old Testament to the place it deserves in public worship.

The book is beautifully printed—a masterpiece of book-making
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CELEBRATION OF CHRISTMAS AT MILFORD, MASS.

THE Universalist Church at Milford has given a Christmas pageant for twelve years. At first the purpose was to tell the story of the birth of Jesus, but as the war approached the main idea was the horror of war and the beauty of peace. During the war the idea of patriotism was emphasized, and, since the war our productions bring out the thought of a Saviour of the world being born.

The assembly room of the church building has a large stage with all the properties of a first class theater, but we have never used this, considering the place not in keeping with the production. We use the regular church auditorium, clearing the pulpit platform of its furniture. Back of the platform is the choir, always a chorus, sometimes mixed, other times all women or men. There are solos, duets and quartettes and other instruments besides the organ, especially the trumpet. The members of the chorus are always dressed alike, either in black or white and care as to height is taken in grouping them.

The characters appear in costume, not elaborate, but in good taste. We try to have the persons taking part equal to their interpretation. Mary is always a married woman and Joseph her husband. The angels are known to be angelic and the prophets and wise men intelligent. Sometimes the characters speak their parts, at other times appear only in tableaux. During the presentation from eight to twelve musical selections are given. The endeavor is to make the presentation simple and good, rather than too elaborate.

This last Christmas the story was read. At the proper time the characters walked upon the stage and posed for a few minutes and then walked off. Instrumental music was given during the presentation. The chorus sang appropriate selections either before or after the tableaux. The room was lighted by candles with simple electric effects. The presentation has always been effective, the audiences sometimes overflowing the auditorium, and, at request the production given a second, and once, a third time.—Harry F. Fister.

THE CALGARY (Ontario) DAILY HERALD PRAISES THE PRODUCTION OF "THE LIGHT OF THE WORLD" BY THE CENTRAL M. E. SUNDAY-SCHOOL

"The Light of the World," staged on Sunday afternoon by the Central Methodist Sunday-school, elicited unstinted praise from the large audience that witnessed it. Many people stood in perfect silence throughout the performance.

Great pains must have been taken to gather together the many beautiful costumes. There was a devotional atmosphere created that removed the whole affair from the realm of mere acting. It was a real act of homage to the Christ child "The Light of the World."

One of the most striking things about the performance was the absolute lack of any sense of incongruity, as Old Testament prophets, kings and shepherds of the time of our Lord, Crusaders, and modern men and women, boys and girls, in various vocations, gathered in adoration around the manger. It seemed perfectly fitting that the Light should lighten every type of man, and make them appear as they are, "of one blood, of one search for truth, of one cry in the dark for light;

burdened by the same sins, the same woes, the same sorrows, and all finding that 'He can give rest unto their souls.'"

SUGGESTIONS INVITED

MR. CHARLES N. BOYD, the President of the Music Teachers' National Association, has asked me to act as chairman of the Choral and Organ Committee, and has suggested as my topic Better Hymns and Hymn Singing. We would appreciate an expression from you as to the official source of propaganda for better hymns and hymn singing within your particular church. This inquiry is addressed to those who are known to be interested in the matter without reference to denomination. If you have suggestions for this list will you kindly let us have them.

Harrison D. Le Baron
Ohio Wesleyan School of Music
Delaware, Ohio.

RELIGIOUS DRAMA IN THE WELLESLEY CONGREGATIONAL CHURCH

THE Wellesley Congregational Church has already begun building into its consciousness and into its memories some of those productions of religious drama which may be so powerful in the development of the spiritual life. The first drama to be presented was "The Hour-Glass," by William Butler Yeats, done by Miss Katharine Jewell Everts and some of her Dana Hall School pupils. The church was crowded to the doors, many not finding seats, and every spectator was held to the will of the writer and of the players as they unrolled that pitiful scroll of the search of the wise man after true wisdom and understanding.

The women of all the churches in Wellesley are invited to hear Miss Everts speak on the value of the religious drama in the education of children and adults, and to witness in illustration a production of "The Little Traveler." The meeting will take place in January.

During Lent the church will be the scene of the first indoor production of "The Children's Crusade" by Elisabeth Woodbridge, directed by Miss Everts, the players being chosen from among her pupils and from the children of the village church.

Religious drama is a mighty power for education and is to become mightier still in the near future, but it is not to be lightly undertaken. It can only fulfil its high purpose when used by skilful hands, trained minds and devoted hearts.

Let no church, however, be discouraged by these qualifications from entering upon the path of religious drama production, for in these days the way of skill, training, and devotion is open to every one who truly seeks them and the way of perfection is through practise.

MRS. STANLEY ROSS FISHER.



Christmas pageant, "When the Star Shone," given at The Church of the Ascension (Episcopal), Mount Vernon, N. Y. Over seventy-five children took part and it was such a success that it is to be made a yearly event in the parish.

The Crusade of the Children

is one of the ten plays selected by

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FEDERAL COUNCIL OF THE CHURCHES OF
CHRIST IN AMERICA

for recommendation to churches and communities

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PRESS COMMENTS

BOSTON TRANSCRIPT—Delicate and sympathetic in feeling.

W. L. SIMMONS, JR.—A true work of art. The subject is treated in a very realistic manner, bringing out most clearly the motives and psychology of such strange twelfth century movements, and giving at the same time an interesting interpretation of the power of faith.

HARTFORD COURANT—It is easy to realize, even without the aid of the many charming photographs, how immensely effective,—how genuinely impressive **THE CRUSADE OF THE CHILDREN** might be when enacted by imaginative and responsive children under intelligent and sympathetic direction. The pageant is appealing and spiritual. It is cause for thankfulness that such a work has met with success in its actual presentation.

SPRINGFIELD UNION—Probably no more skilful presentation of this 13th century incident has been made than is provided in this book.

FT. WORTH DESPATCH—**THE CRUSADE OF THE CHILDREN** includes a beautiful and moving text and at the same time it has the pictorial value of a pageant. Incidents that develop and vary the action are natural, human and convincing as well as picturesque.

CHRISTIAN DESPATCH—The lesson is that love, not force, must rule the world.

THE DAILY ILLINI—The subject gives religious inspiration, and children from the ages of four to sixteen will delight in presenting the pageant.

The Drama in Religious Service

By Martha Candler. A practical book covering the field of religious drama. Richly illustrated. Tells you about staging, costuming and lighting, and how to use simple materials with good effect. (259 pages) Price \$3.00.

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1924

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CHURCHES OF CHRIST IN AMERICA

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A remarkable new hymnal, edited by one of the greatest masters of congregational song. The book is beautiful in poetry and music, warm in religious fervor, practical and forceful. It is rich in social service content, but not at the expense of devotional hymns.

YALE DIVINITY NEWS

In knowledge, taste, skill and experience in dealing with hymnology, there are few men in America who can equal Professor Smith. The HYMNS FOR THE LIVING AGE is rich in hymns which stress the modern social motives and voice the religious ideas and ideals of today. It avoids the impractical academic standards which meet the severest tests of ecclesiastical musicians, but are not adapted to the ordinary use of great multitudes of our American churches. It avoids crudities and sentimentalism, the pious doggerel in poetry and music which make a book religiously impossible. Congregations using hymnals of this grade are to be congratulated.

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A really great and attractive hymn-book. It is a good book for reading, as it contains the finest and best hymns that have been written. All classes of hymns are incorporated for all departments of worship, for all seasons of the year and for all pressing occasions. It is seldom we have seen a book that produced so favorable an impression.

THE MICHIGAN SUNDAY SCHOOL ADVANCE

Professor Smith has come to the church at the right time. Music was on the decline, yielding to jazz. What the editor's HYMNAL FOR AMERICAN YOUTH did to help restore Sunday school music to its rightful place, the HYMNS FOR THE LIVING AGE bids fair to do for church music. The book is well printed, splendidly arranged and wisely balanced as to worship materials.

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By
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DEVOTED TO A DISCUSSION
OF CHURCH MUSIC: DRAMA
IN THE CHURCH: PAGEANTRY
RELIGIOUS EDUCATION



APRIL 1924

BOOK NEWS

LENTEN SERVICE

EASTER SERVICE

FOR THE OPENING DAY OF CAMP

MAKING THE BIBLE MORE REAL TO THE
READER

GROWTH OF VACATION SCHOOL WORK

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BOOK NEWS

Faith**A Miracle Play in One Act**

By

MARTHA CANDLER

A little play of the Easter season
for community theatre or
church groups

May be put on in a very simple
or an elaborate manner

PRICE \$5.00**THE POWER OF AN ENDLESS LIFE**

A Book that Provokes Discussion

ON the night before Washington's Birthday a party left Boston for a few days of winter sports in the White Mountains. The train ran into a heavy snow storm and before morning was stalled. While waiting to be "dug out" the passengers formed into little groups for reading and discussion. One member of a group had in his pocket the recently published book, **THE POWER OF AN ENDLESS LIFE**, by Henry Hallam Saunderson, and volunteered to read aloud. A passenger reported to the publishers that the book was so absorbingly interesting that nearly the entire night was spent in discussing it. Price \$1.00.

We published on March 15th **THE HYMN AS LITERATURE**, by Jeremiah Bascom Reeves, Ph.D. Price \$2.00. American History opened with a hymn. On the night of October 12th, 1492, Columbus saw a light shining in the blackness ahead. It was the first glimpse of the New World. The sailors greeted it with an outburst of Christian song—the hymn "Salve Regina" and the curtain went up on the drama of America.

Collections of hymns are frequently "best sellers." **THE HYMNAL FOR AMERICAN YOUTH** has for several years sold at the rate of from five to ten thousand copies a month and in February eighteen thousand copies were sold. Price \$1.00.

On March 15th we published also **SIX BIBLE PLAYS** under the auspices of The Bureau of Educational Dramatics of Community Service. The Plays have been written to meet a need expressed by groups all over America. There has long been a demand for authentic religious plays which can be produced without trained direction. The Bureau's aim has been to create dramas of dignity and simplicity, but not at all in the nature of a spectacle. The plays are a workshop product. They have been rehearsed and tested at every step. Price \$2.00.

The South Congregational Church, Concord, N. H., has recently purchased 500 copies of a new hymnal, "Hymns for the Living Age," edited by H. Augustine Smith, and published by The Century Company. A dedicatory service for the new hymnals was held Sunday morning at 11 o'clock. Rev. R. W. Barstow took for his sermon theme, "The Hymns of the Church." Ernest I. Heath, violinist, assisted the choir, rendering a solo for the offertory "Reverie," by Vieux-temps, and played an obligato to the baritone solo by Melvin R. Crowell.

The Drama in Religious Service

By Martha Candler. A practical book covering the field of religious drama. Richly illustrated. Tells you about staging, costuming and lighting, and how to use simple materials with good effect. (259 pages)

PRICE \$3.00

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The Century Church Bulletin

Edited by

CAROLINE B. PARKER

Lenten Service

The Cry of the World for a Saviour

Prelude (In the Key of B flat)

Come unto Him—From the Messiah

Handel

Unison Prayer

Gather us in, we worship only thee;
In varied names we stretch a common hand,
In diverse forms a common soul we see,
In many ships we seek one spirit-land;
Gather us in, gather us in.

Singing: (Tune, "Lest we forget")

Thine is the mystic life great India craves,
Thine is the Parsee's sin-destroying beam,
Thine is the Buddhist's rest from tossing waves,
Thine is the empire of vast China's dream:
Gather us in, gather us in.

(George Matheson)

LEADER (for Asia):

We are the voices of the wandering wind,
Which moan for rest, and rest can never find.
Lo, as the wind is, so is mortal life,
A moan, a sigh, a sob, a storm, a strife.
So many woes we see in many lands,
So many streaming eyes and wringing hands!

(Edwin Arnold)

ALL (singing): (Tune, "Carol")

And ye, beneath life's crushing load,
Whose forms are bending low,
Who toil along the climbing way,
With painful steps and slow,
Look now, for glad and golden hours
Come swiftly on the wing;
O rest beside the weary road,
And hear the angels sing,

LEADER (for India):

Lo, in the darkness I wander, where is the light?
Nothing know I, but I wonder, is there no light?
Lord, in thy vastness I wander, where is the way?
How may I reach thee, I wonder—Is there no way?

(Hindoo song)

ALL (singing): (Tune, "Webb")

He comes with succor speedy
To those who suffer wrong;
To help the poor and needy,
And bid the weak be strong;
To give them songs for sighing,
Their darkness turn to light,
Whose souls, condemned and dying,
Were precious in his sight.

LEADER (for Europe):

How may we sit content and warm
When a child is lost in the night and storm?
The night of famine, the storm of war!
How may we break our bread in ease,
Hearing the voice of the least of these?
A child is crying beyond our door.
The cry of a child in anguish sore!

(Theodosia Garrison)

ALL (reading):

In little faces pinched with cold and hunger,
Look lest ye miss Him. In the wistful eyes,
And on the mouth unfed by mother kisses—
Marred, bruised, and stained, his precious image lies.
And when ye find him in the midnight wild,
Even in the likeness of an outcast child,
O wise men, own your King!

ALL (singing): (To "Beecher")

Christians, lo, the star appeareth;
Lo, 'tis yet Messiah's day;
Still with tribute treasure laden
Come the wise men on their way.
Where a life is spent in service,
Walking where the Master trod,
There is scattered myrrh most fragrant,
For the blessed Christ of God.
Whoso bears his brother's burden,
Whoso shares another's woe,
Brings his frankincense to Jesus
With the men of long ago.
When we soothe earth's weary children,
Tending best the least of them,
'Tis the Lord himself we worship,
Bringing gold to Bethlehem.

LEADER (for the Near East):

Armenia! The name is like a sword
In every Christian heart. O martyr nation!
Eldest of all the daughters of the Word,
Exceeding all in bitter tribulation.
Armenia! The name is like a cry
Of agony that shrills around the sphere!

Bread, bread before her last starved children die
 And tell to Christ how cold our hearts are here!
 (Katherine Lee Bates)

ALL (singing): (Tune "Rescue")
 Rescue the perishing, care for the dying;
 Jesus is merciful, Jesus will save.

Prayer

Hymn

Rescue the Perishing.

Unison Reading

Through tribulations and distress—THEY COME
 Through Perils great, and bitterness,
 Through persecutions pitiless—THEY COME.
 They come by paths the martyrs trod,
 They come from underneath the rod,
 Climbing through the darkness up to God—THEY COME.
 Out of mighty tribulation, with a sound of jubilation,
 They come, THEY COME!

(John Oxenham)

Hymn (All) (Tune, "Wesley")

Hail to the brightness of Zion's glad morning,
 Long by the prophets of Israel foretold!
 Hail to the millions from bondage returning!
 Gentiles and Jews the blest vision behold!
 Lo! in the desert rich flowers are springing,
 Streams ever copious are gliding along,
 Loud from the mountain-tops echoes are ringing,
 Wastes rise in verdure, and mingle in song.
 See! from all lands, from the isles of the ocean,
 Praise to Jehovah ascending on high;
 Fallen are the engines of war and commotion,
 Shouts of salvation are rending the sky.

Organ

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XIII. Messiah Victorious

Hymn No. 67 All Hail the Power of Jesus Name

CHRIST'S RESURRECTION

LEADER: Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them.

ASSEMBLY: And they found the stone rolled away from the sepulchre.

LEADER: And they entered in, and found not the body of the Lord Jesus.

ASSEMBLY: And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments.

LEADER: And as they were afraid, and bowed down their faces to the earth, they said unto them, Why seek the living among the dead?

ASSEMBLY: He is not here, but is risen: remember how he spake unto you when he was yet in Galilee,

LEADER: Saying the Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.

ASSEMBLY: And they remembered his words.

ALL: AND RETURNED FROM THE SEPULCHRE, AND TOLD ALL THESE THINGS UNTO THE ELEVEN, AND TO ALL THE REST.

Alternative, No. 62 The Day of Resurrection

Hosanna! Praise Be Thine

UNISON

Arranged from JULES GRANIER

Let the whole cre - a - tion cry, Glo - ry to the Lord on high:

Heav - en and earth, a - wake and sing, Ho - san - na! Ho -

san - na! Ho-san - na! praise be thine! Ho-san-na! praise be thine. A-MEN.

LEADER: Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God, among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know; him being delivered by the determinate counsel and foreknowledge of God, ye have taken and by wicked hands have crucified and slain: whom God, hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it.

Repent ye, therefore and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.

MESSIAH VICTORIOUS

Responsive Reading

LEADER: As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth in him, should not perish, but have eternal life.

ASSEMBLY: For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life.

LEADER: Worthy is the Lamb that was slain, and hath redeemed us to God by his blood, to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing.

ASSEMBLY: Blessing and honor, glory and power, be unto him that sitteth upon the throne, and unto the Lamb, for ever and ever.

ALL: HALLELUJAH! FOR THE LORD GOD OMNIPOTENT REIGNETH.
THE KINGDOM OF THIS WORLD IS BECOME THE KINGDOM OF OUR LORD,
AND OF HIS CHRIST; AND HE SHALL REIGN FOR EVER AND EVER.
KING OF KINGS, AND LORD OF LORDS. HALLELUJAH!

Hymn

Hallelujah, Hallelujah

(PANOPLY OF LIGHT. 8, 7, 8, 7)

Anonymous

LEONARD PARKER

1. Hal - le - lu - jah, Hal - le - lu - jah! Let the hymn of glo - ry ring;
2. Hal - le - lu - jah, Hal - le - lu - jah! At the dawn-ing of the day. The
3. Hal - le - lu - jah, Hal - le - lu - jah! Where, O death, is now thy sting?

Hal - le - lu - jah, Hal - le - lu - jah! He is vic - tor! He is King!
an - gel of the Lord came down And roll'd the stone of death a - way.
Hal - le - lu - jah, Hal - le - lu - jah! Christ is Vic - tor! Christ is King. A-MEN.

LEADER: O death, where is thy sting?
O grave, where is thy victory?
The sting of death is sin, and the strength of sin is the law;
But thanks be to God which giveth us the victory
Through our Lord Jesus Christ.

MESSIAH VICTORIOUS

Lift Up Your Heads

ALL: Lift up your heads, O ye gates;
 And be ye lifted up, ye everlasting doors:
 And the King of glory will come in.
 Who is the King of glory?
 The Lord strong and mighty, the Lord mighty in battle.
 Lift up your heads, O ye gates;
 Yea, lift them up, ye everlasting doors:
 And the King of glory will come in.
 Who is this King of Glory?
 The Lord of hosts, he is the King of glory.

Hymn Lift Up Your Heads (Tune 'Waltham,' No. 50)

- 1 Lift up your heads, ye mighty gates!
 Behold the King of glory waits;
 The King of kings is drawing near;
 The Saviour of the world is here.
- 2 O blest the land, the city blest,
 Where Christ the Ruler is confest!
 O happy hearts and happy homes
 To whom this King of triumph comes!
- 3 Fling wide the portals of your heart!
 Make it a temple, set apart
 From earthly use for heaven's employ,
 Adorned with prayer and love and joy.
- 4 Redeemer, come! I open wide
 My heart to thee: here, Lord, abide!
 Let me thy inner presence feel:
 Thy grace and love in me reveal. *Amen.*

George Weissel, 1642
 Translated by Catherine Winkworth, 1855

Prayer (*Seated*)**Benediction**

NOW THE GOD OF PEACE, WHO BROUGHT AGAIN FROM THE DEAD
 OUR LORD JESUS, THE GREAT SHEPHERD OF THE SHEEP,
 MAKE US PERFECT IN EVERY GOOD WORK TO DO HIS WILL,
 WORKING IN US THAT WHICH IS WELL-PLEASING IN HIS SIGHT,
 THROUGH JESUS CHRIST;
 TO WHOM BE THE GLORY FOR EVER AND EVER. *Amen.*

THE old story of the little girl who said, "Goodbye, God, we are going to the country," would not hold true now-a-days. A well-known camp director said recently that the mothers almost invariably made sure that their children would be surrounded by religious influences while they were away from the home.

The following pages from SERVICES FOR THE OPEN are reprinted with the permission of the editors, the Misses Mattoon and Bragdon. The complete book contains 33 services and 83 hymns and songs. Price \$1.00.

1—For the Opening Day of Camp

Call to Worship

DOXOLOGY:

Praise God from whom all blessings flow,
Praise Him all creatures here below,
Praise Him above, ye Heavenly host,
Praise Father, Son, and Holy Ghost. *Amen.*

OPENING SENTENCE: (*In Unison*)

Let the Heavens rejoice, let the earth be glad;
Let the sea roar, and the fulness thereof,
Let the fields be joyful, and all that is therein;
Then shall all the trees of the wood rejoice.

THE LORD'S PRAYER:

Our Father who art in Heaven,
Hallowed be Thy name.
Thy kingdom come;
Thy will be done on earth as it is in Heaven.
Give us this day our daily bread.
And forgive us our trespasses as we forgive those who trespass
against us.
And lead us not into temptation, but deliver us from evil.
For Thine is the kingdom and the power and the glory, forever.
Amen.

The Call of God's Out-of-Door Kingdom

HYMN: THE SUMMER DAYS ARE COME AGAIN. (No. 1, stanzas 1, 2.)

READING: "BRING WITH YOU A HEART THAT WATCHES AND RECEIVES."

Leader:

Up! up! my friend, and quit your books;
Or surely you'll grow double;
Up! up! my friend, and clear your looks;
Why all this toil and trouble?

Spokesman:

And hark! how blithe the throstle sings!
He, too, is no mean preacher:
Come forth into the light of things,
Let Nature be your Teacher.

SERVICES FOR THE OPEN

Leader:

She has a world of ready wealth,
 Our minds and hearts to bless—
 Spontaneous wisdom, breathed by health,
 Truth breathed by cheerfulness.

In Unison:

Enough of Science and of Art;
 Close up those barren leaves;
 Come forth, and bring with you a heart
 That watches and receives.¹

Leader:

Now are we gathered together that we may go forth together
 through the days to come,—finding in God's out-of-door Kingdom
 adventure, comradeship, beauty and truth, and a sense of Thy
 eternal presence.

Adventure

HYMN: (No. 1, stanza 3.)

Leader:

My secret's in the wind and open sky,
 There is no longer any Time to lose;
 The world is young with laughter; we can fly
 Among the imprisoned hours as we choose.
 The rushing minutes pause; an unused day
 Breaks into dawn and cheats the tired sun;
 The birds are singing. Hark! Come out and play!
 There is no hurry! Life has just begun!²

In Unison:

God of the open, though I am so simple
 Out in the wind I can travel with you,
 Noons when the hot mesas ripple and dimple,
 Nights when the stars glitter cool in the blue.
 Too far you stand for the reach of my hand
 Yet I can hear your big heart as it beats,
 Friendly and warm in the sun or the storm,
 Are you the same as the God of the Streets?³

Comradeship

HYMN OF LOYALTY: (No. 2, stanzas 1, 4, 6.)

Leader:

I live in a little house,
 But the door can open wide—
 I live in a little house,
 But the whole round world's outside!

¹ The numbers at the end of the quotations refer to the authors. The list will be found on page xv.

FOR SPECIAL OCCASIONS

The light marches in with the morning,
 The stars creep down at night,
 The high rain treads on my door-step,
 The far winds call on their flight.

And the Spring comes in as a lover,
 When Winter's feet depart;
 And O the voices and voices
 That reach the door of my heart!

I live in a little house,
 But the door can open wide—
 I live in a little house,
 But the whole round world's outside!¹

In Unison:

These are the things I prize
 And hold of dearest worth:
 Light of the sapphire skies,
 Peace of the silent hills,
 Shelter of forests, comfort of the grass,
 Music of birds, murmur of little rills,
 Shadows of cloud that swiftly pass,
 And, after showers,
 The smell of flowers
 And of the good brown earth,—
 And best of all, along the way, friendship and mirth.²

PRAYER: (*In Unison*)

O, Thou, Who art the Great Companion, we thank Thee that Thou didst not place each of us in a separate and lonely world of his own, but didst bestow upon us the privilege of companionship. We thank Thee for all the ways of linking our living to the lives of others: through speech and song; through work and play, through joyous adventure or common hardships; through mutual friendliness and sympathy and understanding; through common aspiration and common purpose. Teach us to find our share in this gift through the sharing of it; to find the blessing from Thy gift through the giving of it. *Amen.*

*Beauty and Truth**Spokesman:*

When vacation days come—away to the woods. I never tire of them. Encouraged as much by the winter storms to be strong as by the summer heat and showers to grow, everything in the woods, overhead and under the feet, doing all it can. If there is

SERVICES FOR THE OPEN

anywhere, more than it is among the trees, a kind of patience that is very wonderful—I fail to know of it.¹

Leader:

Stretch out your hand and take the world's wide gift
Of joy and beauty. Open wide your soul
Down to its depths, and bare the whole
To earth's prophetic dower of clouds that lift
Their clinging shadows from the sunlight's rift,—
The sapphire symphony of seas that roll
Full-breasted auguries from deep to shoal,
Borne from dim caverns on to salt spray's drift.
Open the windows of your wondering heart
To God's supreme creation; make it yours,
And give to other hearts your ample store;
For when the whole of you is but a part
Of joyous beauty such as e'er endures,
Only by giving can you gain the more!²

RESPONSIVE READING:

Leader:

O sing unto the Lord a new song:
Sing unto the Lord, all the earth.

**Sing unto the Lord, bless His name:
Shew forth His salvation from day to day.**

Declare his glory among the nations,
His marvellous works among all the peoples.

**Honor and majesty are before Him:
Strength and beauty are in His sanctuary.**

Give unto the Lord, ye kindreds of the peoples,
Give unto the Lord glory and strength.

**Give unto the Lord the glory due unto His name.
Bring an offering, and come into His courts.**

O worship the Lord in the beauty of holiness;
Fear before him, all the earth.

**Let the Heavens rejoice, and the earth be glad;
Let the sea roar, and the fullness thereof;**

Let the field be joyful, and all that is therein;
Then shall all the trees of the wood sing for joy:—

FOR SPECIAL OCCASIONS

Before the Lord, for He cometh;
For He cometh to judge the earth:
He shall judge the world with righteousness,
And the peoples with His truth.

Leader: Let us pray:

O Father of a Son who was a lover of little boats, whose rest was to go out upon the lake, whose teaching was of choice by the shore, we, here (where He would have loved to be) turn to Thee for his secrets of rest and re-creation.

(Silent Meditation)

We thank Thee, O Thou maker and giver of all things beautiful, for the glory and grace of the world. For the wonders of sea and sky; for the delight of the eye in color of marsh, and wave of grass-stem, and curl of breaker, and leap of foam; for the gladness in the call of a song sparrow; for the scent of Thy sea; for the tonic touch of water and of air. Help us, O God, lest we forget, in any hour, whence these things come. Fill us with the gratitude that gives thanks, not in sentiment alone, but in living a life, large as Thy sea (and lakes), open and pure as Thy sky, with grace in it, and growth. *Amen.*

HYMN: SUMMER SUNS ARE GLOWING. (No. 43.)

CLOSING SENTENCE:

In Unison:

Preserve me, O God, for in Thee do I put my trust.
Thou wilt show me the path of life:
In Thy presence is fulness of joy;
In Thy right hand there are pleasures forevermore. *Amen.*

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Review of The Living Word

by

HENRY HALLAM SAUNDERSON

In The Boston Transcript

MAKING THE BIBLE MORE REAL TO THE READER

IN recent years many attempts have been made to put the New Testament into the language of to-day, with the hope that this will bring its teaching closer to the minds and lives of living men. This endeavor still continues, and reports of additions to this list of new translations are abroad. It is proposed to extend this industrious work to the Old Testament, so that the whole Bible may appear as if just written in modern times and in the Western world.

One reason given for these new translations of the Bible or parts of it, is that the language of the great translations is archaic and falls upon modern ears with unfamiliar sounds. Another reason given is that recent years have added to the knowledge of ancient languages, and that men of to-day are able to translate the Greek and Hebrew writings with greater precision than could the men of the time of King James I., or the men of more recent years who produced the Revised Versions.

A few years have passed since these "modern" translations of the New Testament began to appear. One wonders if they have really served the purpose intended and if the purpose will be served by adding to the list of such books. An important question is whether these works really meet the supreme need to-day of those who want the Bible to have the place, in modern life, to which it is entitled.

Rationalism to-day is picking to pieces everything connected with religion. Materialism seems to be spreading like a blight over human thinking and living. It probably will be agreed that the great thing needed is that which will sustain, in human life, the eternal realities, and the sense of the nearness of God. It is a question whether this is done by giving the Bible a more minutely accurate translation of Hebrew and Greek, by putting the Bible of the heart's affection into the common language of the street.

The Bible is of great length. Comparatively few people undertake to read it through. Yet within it, like veins of gold in quartz rock, are the great passages which have proved to be the immeasurable wealth of truth to many generations. Our fathers may have failed to apprehend the precise shade of meaning of some of the Hebrew and Greek phrases, but they found the pure gold, the promise of eternal life. God became to them a living reality, mighty in their lives to inspire, to instruct, to warn, and to reward.

The same great reality is a profound need of to-day. The pure gold of the Bible should be easily accessible so that it can be loved as in past generations and be equally helpful. The problem is how, in these years of haste, and of living under high pressure, to give men the wondrous beauty of the great Biblical translations, in brief enough compass so that it can be perused from cover to cover. This week there has appeared in Boston bookshops a new edition of the Bible which gives promise of doing exactly this thing. Happily it is not another "new translation," and is not a retelling of the stories and messages of the Bible in the common language of to-day.

This new edition is called **THE LIVING WORD**, and has as a very proper sub-title "The Bible Abridged." The author is Rev. Henry Hallam Saunderson, a well-known Boston clergyman, and the publisher, The Century Co., New York. The omission of much historical matter has made possible the use of large clear type, and appropriate paper.

From Genesis to Revelation, the great passages of the Bible are included. The work of choosing and coördination has been done with spiritual insight. Many devout readers of the Bible use a system of marking to distinguish passages which serve the purposes of their spiritual life. Here the marking has been done for them. Only a person very familiar with the Bible can turn to the great passages on God's Mercy which are scattered through the books of Micah, Hosea, Amos and Malachi and other Old Testament writers. Here these passages are woven together into a great chapter with an appropriate heading. In the same way great teachings of the Bible on other major topics are woven together. While the editor has taken the gold from the vein of quartz he has not left it in fragments, but has shaped it into jewels of beauty, and has produced a Bible in the dear familiar language which moves the hearts of men, and yet so abridged that it may be read from beginning to end with sustained interest.

There are about three hundred titles of chapters, books and sections; such as "In the Cleft of the Rock," "The Ministry of Music," "The Cave of Discontent," "God's Measureless Mercy," "The Forgotten Dream," "The Kindliness of Adversity," "Meditations of a Gardener," "Their Faces Were Radiant," "In the Evening of Life"—these being taken from the Old Testament. From the New Testament are found such as "Sins Written in Sand," "Measuring Our Motives," "Men Ought Always to Pray," "The Austerity of Discipleship," "The Darkness Deepens," "The Ministry of Reconciliation," and "Our God is a Consuming Fire."

Only the long years of the future can tell how much good is to be accomplished by the monumental labor which has produced such a volume. It seems certain that through it many will learn to love the beauty of the Bible as freshly revealed, and to yield obedience to God through a knowledge of His commandments.

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GROWTH OF VACATION BIBLE SCHOOL WORK

THE Rev. Robert G. Boville, founder of the Daily Vacation Bible School Movement and President of the World Association of Daily Vacation Bible Schools, is opening up schools in Mexico where he finds the people eager to see the work carried into their country. Dr. Boville is on his way to China where he has been working for six years. The following tabulated statement tells the story:

SIX YEARS OF CHINA

Year	Schools	Student Teachers	Children
1918.....	6.....	32.....	724
1919.....	32.....	178.....	2,124
1920.....	144.....	741.....	8,000
1921.....	398.....	1,638.....	18,830
1922.....	708.....	3,077.....	32,876
1923.....	1,079.....	5,073.....	55,282



KINDERGARTEN AND DAILY VACATION BIBLE SCHOLARS

All are fond of U. S. dolls and toys

In these schools in China the children are taught to read and write. Instruction in hygiene and sanitation, aimed not only at the formation of proper personal health habits, but at the national scourges of uncleanness and epidemics, is part of the daily program. Moral training, Bible stories, songs, games, manual training, technical education and lessons in civics make up the rest of the curriculum.

4046 357

The Century Church Bulletin

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MAY 1924

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The Century Church Bulletin

Edited by

CAROLINE B. PARKER

I. MARCHING SONGS OF THE CHURCH

Arranged by

H. AUGUSTINE SMITH

Four Processional Scenes from Bible and Early Church History.
Songs and Symbols and the Sound of Instruments.

Trumpet of God: Sound High

I. THE SILVER TRUMPET OF THE TABERNACLE

INTRODUCTION (*Trumpet calls at a distance*).....ELGAR

NARRATOR:

And the Lord spake unto Moses, saying:
Make thee two trumpets of silver:
Of beaten work shalt thou make them:
And thou shalt use them for the calling of the
congregation, and for the journeying of the camps.

PEOPLE'S HYMN: (*singing to "Mendebras"*)

Today on weary nations
The heavenly manna falls,
To holy convocations
THE SILVER TRUMPET CALLS.
Where gospel light is glowing
With pure and radiant beams,
And living water flowing
With soul-refreshing streams.

MINISTER AND PEOPLE:

God is gone up with a shout,
The Lord with the sound of the trumpet.
Praise him with the sound of the trumpet
Let everything that hath breath, praise the Lord.
Praise ye the Lord.

CHOIR ANTHEM: (*Procession of worshipers within the temple*
(*from the Woman of Sychar*)

STOUGHTON

Blow ye the trumpet in the new moon,
In the time appointed, on our solemn feast day.
Sing aloud unto God, our strength;
Shout with joy unto the God of Jacob.
Take a psalm and bring hither the timbrel,
The pleasant harp with the lute. Ah!

II. THE RAM'S HORN OF WAR

NARRATOR:

And the Lord said unto Joshua (before Jericho)
 Seven priests shall bear seven trumpets of ram's horn before the
 ark; and the seventh day ye shall compass the city seven times,
 and the priests shall blow the trumpets.

PEOPLE:

Trumpet of God, sound High
 Till the hearts of the heathen shake,
 And the souls that in slumber lie,
 At the voice of the Lord, awake.
 Till the fenced cities fall
 At the blast of the gospel call.
 Trumpet of God, sound high.

CHOIR ANTHEM—Joshua MOUSSORGSKY
With orchestra.

Thus saith the Lord of Hosts;
 Israel, to you is given the land of Amorea,
 That hath scorned my revelation.
 Heiah. Heiah. Heiah!
 Jericho's wall's already crumble,
 Gibeon, too, goes down in ruin;
 Soon upon the hills of Canaan will the holy Ark be planted.
 On to battle, on! To the war!
 Israel, unsheathe thy sword, loose thine arrows, wield thy lances!
 So does the eagle, ascending on mighty pinions
 Circle in the vault of heaven, watching for prey beneath him.
 Watch thou, O Israel: thy foes surround thee.
 Lest thou shouldst be betrayed by Canaan's maidens.
 The foes of Jehovah, this heathen race,
 Destroy thou with mighty arm, like chaff on the wind.
 The Lord thy God is with thee where'er thou shalt go.
 Hear ye Amorea's daughters,
 Hear their lamentation unto Canaan,
 Under Gajem's awful, dark and threatening brow.
 Neath the walls of Gavanona
 Falls the broken crown of Amorea,
 Whence are flowing streams of bitterness.
 Behold, Israel, the sun stands still in heaven.
 Weeping wander Gibeon's daughters
 Far and wide through Canaan's land.
 Honor to Joshua, who is chosen of the Lord.
 Praise him forever, all ye tribes of Israel,
 Sing ye his praises!
 They that scorned the revelation,
 Are o'erthrown before thine anger.
 Still brightly shines the Ark most holy.
 Glory be to God, the almighty Lord, Lord God of Hosts.

III. THE GOLDEN TRUMPETS OF EASTER

NARRATOR:

Blow, trumpet, for the world is bright today.
 Blow, trumpet, for the long night hath rolled away;
 Blow through the living world, Christ the king reigns.

PEOPLE:

Blow, trumpet, he is risen from the dead.
 God, the King, he lives as from the past,
 So through the ages shall his kingdom last.
 He lives forever, the King of Kings,
 He is and ever shall be highest.

NARRATOR:

Blow, blow, for the earth is bright this festal day.
 Blow, blow, for the Lord is mightier day by day.
(Arranged from Tennyson)

CHOIR ANTHEMOSGOOD

Blow, golden trumpets, sweet and clear,
 Blow soft upon the perfumed air;
 Bid the sad earth to join your song,
 To Christ does victory belong.

O let the winds your message bear
 To every heart of grief and care;
 Sound through the world the joyful lay,
 Our Christ has conquered death today.

On cloudy wings let glad words fly
 Through the soft blue of echoing sky;
 Ring out, O trumpets, sweet and clear,
 Through death immortal life is here.

(Margaret Deland)

Procession of Golden trumpeters, playing Easter calls. (See Fra Angelico trumpeters)

PEOPLE'S SONG (*Battle Hymn of Republic*):

He hath sounded forth the trumpet that shall never call retreat;
 He is sifting out the hearts of men before his judgment seat;
 O be swift, my soul, to answer him; be jubilant my feet;
 Our God is marching on. Glory, glory, hallelujah.

II. MARCHING SONGS OF THE CHURCH

O STAR OF WONDER

ORGAN: March of the Magi Kings.....DUBOIS
(The note which sounds continuously through this composition is symbolic of the star which guided the wise men and shone constantly day and night.)

PEOPLE'S REFRAIN (*singing to "Kings of Orient"*):

O star of wonder, star of night,
 Star with royal beauty bright,
 Westward leading, still proceeding,
 Guide us to thy perfect light.

HYMN DIALOGUE (*Watchman and Traveler*) to "St. Georges Windsor":

Watchman, tell us of the night,
 What its signs of promise are.
 Traveler, o'er yon mountain's height
 See that glory-beaming star.
 Watchman, does its beauteous ray
 Aught of joy or hope foretell?
 Traveler, yes; it brings the day.
 Promised day of Israel.

DIALOGUE (*continuing*) between Groups of Watchmen and Travelers:

Watchman, tell us of the night,
 Higher yet that star ascends;
 Traveler, blessedness and light,
 Peace and truth, its course portends.
 Watchman, will its beams alone
 Gild the spot that gave them birth?
 Traveler, ages are its own
 See, it bursts o'er all the earth.

PEOPLE'S REFRAIN (*singing*):

O star of wonder, star of night,
 Star with royal beauty bright,
 Westward leading, still proceeding,
 Guide us to thy perfect light.

RESPONSIVE SERVICE:

Whereupon were the foundations of the earth fastened?
 Or who laid the corner-stone thereof?
 When the morning stars sang together?
 And all the sons of God shouted for joy?
 Canst thou bind the sweet influences of the Pleiades,
 Or loose the bands of Orion?
 Canst thou lead forth the signs of the Zodiac in their season?
 Or canst thou guide the Great Bear with her train?
 He counteth the number of the stars?
 He calleth them all by their names.

PRAYER HYMN (*singing to "Bonar"*):

Upward where the stars are burning,
 Silent, silent in their turning,
 Round the never changing pole,—
 Upward where the sky is brightest,
 Upward where the blue is brightest,
 Lift I now my longing soul. ..

DOXOLOGY (*singing to "Bonar"*):

Where the Lamb on high is seated,
 By ten thousand voices greeted,
 Lord of lords, and King of kings.
 Son of man! they crown, they crown him;
 Son of God! they own, they own him;
 With his name all heaven rings.

(*Alt. from Bonar*)

CHOIR ANTHEM:HANS COM

Brightest and best of the sons of the morning,
Dawn on our darkness and lend us thine aid,
Star of the east, the horizon adorning,
Guide where our infant Redeemer is laid.

Processional of Bearers of Stars (electric stars on wands)

PEOPLE'S HYMN (to Beecher'):

Christians, lo, the star, appeareth;
Lo, 'tis yet Messiah's day;
Still with tribute treasure-laden,
Come the wise men on their way.
Where a life is spent in service
Walking where the Master trod,
There is scattered myrrh most fragrant
For the blessed Christ of God

Whoso bears his brother's burden,
Whoso shares another's woe,
Brings his frankincense to Jesus
With the men of long ago.
When we soothe earth's weary children
Tending best the least of them,
'Tis the Lord himself we worship,
Bringing gold to Bethlehem.

III. MARCHING SONGS OF THE CHURCH

PALMS OF VICTORY

DISTANT CHOIR: Benedictus:GOUNOD

Blessed is he that cometh in the name of the Lord.
Hosanna in the Highest.

MINISTER:

Rejoice greatly, O daughter of Zion;
Behold thy King cometh unto thee.
He is just, and having salvation; lowly and riding upon an ass.
And he shall speak peace unto the heathen;
And his dominion shall be from sea to sea,
And from the river unto the ends of the earth.

CHOIR (repeating last part of anthem):

Hosanna in the highest.

Processional of men and women (to the shouts of "Hosanna")

TRUMPET SOLO—The PalmsFAURE

(Congregation joining in chorus)

Join all and sing, his name declare:
Let every voice resound with acclamation.

Hosanna! Praise to the Lord!

Bless him who cometh to bring us salvation.

UNISON READING:

In that day shall the branches of the Lord be beautiful and
glorious.

As the apple tree among the trees of the wood, so is my beloved
among the sons.

If the root be holy, so are the branches.
 Thy palm trees fed with dew and sun,
 Thy cedars crowning Lebanon,
 Thine olives of Gethsemane,
 Lord of light, all worshipped thee.
 Let oaks and elms take up thy praise,
 Let maples, birches, willows raise
 Adoring branches in thy sight,
 Lord of beauty, Lord of light.

(Katherine Lee Bates)

CHOIR ANTHEM—Blessed is he that cometh.....CALKIN
 Blessed is he that cometh in the name of the Lord, Hosanna.
 Hosanna in the highest.

Processional of Children with Palms

PALM-TREE PSALM (*Ninety-second*):

The righteous shall flourish like the palm-tree,
 He shall grow like the cedar in Lebanon.
 They are planted in the house of the Lord;
 They shall flourish in the courts of our God.

IV. MARCHING SONGS OF THE CHURCH SOLDIERS OF THE CROSS

CHOIR—The CrusadersPINSUTI

On steep Mount Carmel's height we stand,
 And gaze far o'er the Holy Land;
 Our mail clad warriors throng beneath,
 'Gainst Moslem foe forearmed to death.
 Jerusalem, we lift our eyes
 To where thy sacred towers rise,
 While brazen trumpet's martial sound
 Proclaims the vow that swells around.
 Save the Holy Sepulchre. Amen.

PEOPLE'S HYMN (*to "St. Andrew of Crete"*):

Christian, dost thou see them,
 On the holy ground,
 How the powers of darkness,
 Compass thee around.
 Christian, up and smite them,
 Counting gain but loss,
 Smite them, Christ is with thee,
 Soldier of the cross.

Processional of Crusaders with Spears, Shields and Crosses.

PROCESSIONAL HYMN:

Ierusalem mirabilis
 'Urbs beatorum aliiis,
 Quam permanens optabilis,
 Gaudentibus te angelis
 Illus debemus pergere
 Nostros honores vendere,
 Templum Dei acquirere
 Saracenos destruere.

Jerusalem wonderful
 City more blest than others
 How enduring, to be desired,
 Angels delighting in thee.
 Thither ought we advance
 Our honors to sell,
 The temple of God to gain,
 The Saracens to destroy.

CRUSADER VOW (*sung at a distance*): Save the holy sepulchre, Amen..PINSUTI

NARRATOR:

About that time, many children, without leader and without guidance, did fly in a religious ecstasy from our towns and from our cities, making for the lands beyond the seas.

And to those who asked of them whither they were bound, they did make answer: "To Jerusalem, in search of the Holy Land." . . .

They carried staves and satchels, and crosses were embroidered on their garments—and many of them came from beyond Cologne. They traveled to Genoa and did embark upon seven great vessels to cross the sea. And a storm arose and two vessels perished in the waters—.

And to those who asked of such of the children as were saved, the reason of their journey, these replied: "We do not know."

(*Chronicles of the 13th and 14th Centuries*)

JUNIOR CHOIR: (from the "Children's Crusade").....PIERNE

There in those fair gardens
We'll pluck sweet flowers,
And many a cross we'll weave
Of green leaves and red roses,
For Jesus.
For, like the little swallows in autumn
That fly away homeward,
So must we seek the sun,
We must go to the sun,
We all shall gather flowers
And green leaves and red roses
For Jesus.

PEOPLE'S SONG (to "Crusader's Hymn"):

Fairest Lord Jesus,
Ruler of all nature,
O thou of God and man the Son;
Thee will I cherish,
Thee will I honor,
Thou, my soul's glory, joy and crown.

DISTANT REFRAIN (*Junior Choir*):

There in those fair gardens
We'll pluck sweet flowers,
And many a cross we'll weave
Of green leaves and red roses
For Jesus.

PEOPLE'S SONG (to "Crusader's Hymn"):

Fair are the meadows,
Fairer still the woodlands,
Robed in the blooming garb of spring;
Jesus is fairer,
Jesus is purer,
Who makes the woeful heart to sing.

Fair is the sunshine,
 Fairer still the moonlight,
 And all the twinkling starry host;
 Jesus shines brighter,
 Jesus shines purer,
 Than all the angels heaven can boast.

Amen.

SERVICE FOR THE AMERICAN GUILD OF ORGANISTS

A BEAUTIFUL service for the American Guild of Organists was held in the First Presbyterian Church of New York City on Tuesday, April 1st. All of the music of the service was chosen from the work of Cesar Franck. The music was under the direction of Dr. William C. Carl, who played the service. Mr. David McK. Williams played the prelude and Mr. R. Huntington Woodman the postlude. The choir of the First Presbyterian Church was assisted by members of the choir of St. Bartholomew's Church. The Solo Quartet of the First Church sang.

Dr. Harry Emerson Fosdick addressed the Guild and expressed his appreciation of the important part that music plays in the worship of the church and said that its great service could not be over-estimated. He emphasized the fact that music created a mood for worship and that it made the truth beautiful, and that the music of the church should be used in such a way as to make the things of the spirit real.

A part of the service was the lovely Song of Praise which appears on the back cover of this Bulletin.

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New York City

Meditations of a Gardener

from

THE LIVING WORD

(The Bible Abridged)

By

HENRY HALLAM SAUNDERSON

HE that observeth the wind shall not sow;
 And he that regardeth the clouds shall not reap.
 In the morning sow thy seed,
 And in the evening withhold not thy hand:
 For thou knowest not which shall prosper,
 Whether this or that,
 Or whether they both shall be alike good.
 As the door turneth upon its hinges,
 So doth the sluggard upon his bed.
 He becometh poor that dealeth with a slack hand:
 But the hand of the diligent maketh rich.
 He that gathereth in summer is a wise son:
 But he that sleepeth in harvest is a son that causeth shame.
 I went by the field of the slothful,
 And by the vineyard of the man void of understanding;
 And, lo, it was all grown over with thorns,
 The face thereof was covered with nettles,
 And the stone wall thereof was broken down.
 Then I beheld, and considered well:
 I saw and received instruction.

Yet a little sleep, a little slumber,
 A little folding of the hands to sleep:
 So shall thy poverty come as a robber;
 And thy want as an armed man.

Go to the ant, thou sluggard;
 Consider her ways and be wise:
 Which having no chief,
 Overseer, or ruler,
 Provideth her meat in the summer,
 And gathereth her food in the harvest.
 How long wilt thou sleep, O sluggard?
 When wilt thou arise out of thy sleep?

Yet a little sleep, a little slumber,
 A little folding of the hands to sleep:
 So shall thy poverty come as a robber;
 And thy want as an armed man.

Amen.

The Seasons, Spring

NOEL. C. M. D.

THOMAS H. GILL, 1867

English Folk Song
Arranged by ARTHUR S. SULLIVAN, 1874

1. The glo - ry of the spring how sweet, The new-born life how glad;
2. But O these won - ders of thy grace, These no - bler works of thine,
3. Cre - a - tor Spir - it, work in me These won - ders sweet of thine,

What joy the hap - py earth to greet In new, bright rai - ment clad.
These mar - vels sweet - er far to trace, These new - births more di - vine,
Di - vine Re - new - er, gra - cious - ly Re - new this heart of mine.

Di - vine Re - new - er, thee I bless; I greet thy go - ing forth:
This new-born glow of faith so strong, This bloom of love so fair,
Still let new life and strength up-spring, Still let new joy be given;

I love thee in the love - li - ness Of thy re - new - ed earth.
This new-born ec - sta - sy of song And fra - gran - cy of prayer!
And grant the glad new song to ring Thro' the new earth and heaven. A-men.

A Letter from

MEMORIAL CHAPEL SOCIAL CENTER

155 Cedar Street, Buffalo, New York

I AM SENDING you a copy of the new play which my "Dramatic Workshop" has just finished. The group have been working on this play since October, 1923. The story of "Esther's Silver Collar," written by Caroline Kellogg, was used. Miss Kellogg's story is published in a book called "Stories from the Old Testament" told for children. I am planning to use the play as part of my program for our Vacation Bible School.

The girls in this "Dramatic Workshop" are the same ones who wrote the two plays, which I sent you last summer, and which you so kindly published in the CENTURY CHURCH BULLETIN.

I find that in my year's work with this club (meeting once a week, for about an hour) these girls have gained so much. One of the members, a fourteen year old Jewish girl, Ida Fagelman by name, wrote a comedy called "Out for Thrills" which the club produced as the central act in a "Vaudeville Show" which I gave about two weeks ago. The stage properties were made by the girls, and they worked out all the details themselves.*

CORA E. NAUTH, (Director of Girls' Work.)

ESTHER'S SILVER COLLAR

Based on the Story by Caroline Kellogg

ACT I.

SCENE I.

(*Miriam and Esther are seated near a tent playing with some trinkets.*)

ESTHER—What beautiful toys thou hast, Miriam. I would that I had some like them.

MIRIAM—That is my wish, too. It is indeed a pity that thy mother and grandmother cannot give thee playthings. (*Holds up a steel mirror.*) Isn't it pretty? I like it more than anything else I have.

ESTHER—It is indeed very beautiful, and, next to my silver collar, I think it is the most beautiful thing I have ever seen.

MIRIAM—A silver collar! Why Esther, I never knew that thou hadst one. Canst thou let me see it?

ESTHER—We must ask permission of my mother. (*Just then Esther's mother comes to the opening of the tent.*)

ESTHER—Mother, Miriam asked if she might see my silver collar. May I show it to her?

ESTHER'S MOTHER—Yes, Esther. Wait but a moment and grandmother will bring it to thee, and, perhaps, she will tell its history.

ESTHER—Mother, thou art very kind.

(*Mother enters tent. She presently reappears with the grandmother leaning on her arm. Girls run and place stools for them. Mother turns to go.*)

ESTHER—Please stay, mother. We want you.

ESTHER'S MOTHER—I am pleased with thee, my daughter. Surely I will stay. (*Seats herself.*)

GRANDMOTHER—My children, so thou dost desire to see the silver collar. Behold it! (*Gives it to the children, who examine it.*)

Thou knowest, Esther, that 'twas many years ago when thy great-great-grandfather was one of the most trusted servants of our wise leader Joseph. Long he served him, faithfully and well, so, when Joseph's favorite brother, Benjamin, came to Egypt, he watched over

*See illustration, page 11.

him with the same love he had shown for Joseph. At one time, during his stay in Egypt, Benjamin was in great danger. Your great-great-grandfather saved him. For this Joseph was beholden unto him, and, in token of his affection, he gave him this silver collar. Ever since it hath been treasured in our family. Through the vicissitudes of fortune we have guarded and cherished it. (*She pauses. There is a silence, then Esther speaks.*)

ESTHER—Thanks to thee, oh! my grandmother, for telling us this story.

Curtain.

(*Grandmother, mother and Esther are seated near the tent.*)

GRANDMOTHER—Today is the day we must take our offerings to the temple. Moses hath commanded us to bring gifts so he may build a new tabernacle in praise of our great Jehovah. Behold, our neighbors are already on their way.

MOTHER—It is indeed time for us to go.

ESTHER—Mother, what art thou going to give to the tabernacle?

MOTHER—I have little enough to give, my child, but I have some purple linen, which my mother gave me when I became a bride. For years I have treasured it. I pray it will be used for one of the curtains of the tabernacle.

ESTHER—Grandmother, what art thou giving?

GRANDMOTHER—I have only this copper candlestick to offer, but gladly do I give it.

ESTHER—Oh! Mother, oh! Grandmother! May I, oh! may I, give my silver collar?

(*Grandmother and mother show great surprise.*)

GRANDMOTHER—Your beautiful collar! Why—

MOTHER—Esther, your beautiful silver collar, that the great Joseph gave to thy ancestor!

ESTHER—Please, mother. It is all I have to give.

MOTHER—It is thine, dear child. Do with it as thou wilt.

ESTHER—Oh! May I? Mother, I have thought about it for days and days. It is the only thing I have, and that is why I must give it, for I want the "Heavenly Father" to have the very best. (*Runs into tent and comes back with collar.*)

GRANDMOTHER—(Puts her hands on Esther's shoulders and looks into her eyes.) My grandchild! Thou art worthy of thy forefathers. (*Climax.*)

MOTHER—Happy, indeed, am I that my daughter should be so self-sacrificing.

(*Enter Miriam, mother and servants.*)

MIRIAM—Oh! Esther, art thou giving thy silver collar? Oh! I wish I had something as lovely. I am taking my best gold hair band.

GRANDMOTHER—(Turns to Miriam's mother.) What art thou bringing?

MIRIAM'S MOTHER—(Takes a steel mirror from a servant.) As this is my most precious possession, I am giving this to the temple. Art thou going now?

ESTHER'S MOTHER—We are just starting. Come, children. (*They go slowly off stage, Esther in the rear, holding her silver collar before her.*)

Curtain.

BETTER SUNDAY SCHOOL MUSIC

By EDWARD R. BARTLETT

Professor Religious Education, DePauw University

(Reprinted from Indianapolis Star)

A GROUP of business and professional men belonging to a luncheon club in a leading city were discussing their preference in religious music. One suggested that each write the name of his favorite hymn on a slip of paper for comparison. Two surprising facts were discovered.

Thirty replies revealed fifteen selections. Seven of these expressed a personal faith, such as that voiced in "Lead, Kindly Light." Four chose militant selections like "Onward, Christian Soldiers." Three hymns of worship were named, of which the majestic "Holy, Holy, Holy" is typical, while the social message of Christianity was represented in one selection, "O, Master, let me walk with Thee."

More striking than this distribution, however, is the fact that not one of the so-called popular songs of the type found in most Sunday-school song books was named. These men, having had experience with many varieties, found their choice resting upon hymns of substantial content and worth.

There is need for serious consideration of the type of music being used in the average Sunday school today. Many of the songs now used, so far from crystalizing a religious impulse or supplying the emotional drive for righteous living, unite catch phrases to jingling tunes and become conspicuous for the absence of thought.

A false distinction has been created, whereby a certain type of music is designated as belonging to the church service, while another type, quite inferior usually, has been classified as Sunday school music. The basis for the contrast has not been that church music appeals to adult interests and the Sunday-school type to children, since by far most of the songs in the Sunday-school books are quite beyond the interest and experience of any but the adult sinner or saint.

The chief basis seems to be that of "tempo," the assumption being that church music is confined to a slow and measured style of singing, while that of the Sunday-school should be "snappy" and lively. But modern hymns are not at all like the chants of the early church; they are characterized by a variety of pattern and time which make them adapted to any religious occasion.

A high standard both in music and words should mark the selection of material which children are to sing. This is true not only because children are impressionable and

should therefore have only the best of pattern placed before them, but also because the school of the church should emphasize only what is of greatest worth in any field of life.

In this day when on all sides the "jazz element" in music is being rightly condemned, it ill becomes the Sunday school to encourage this form by the use of songs which lend themselves readily to syncopation. Cheap music never can inspire noble living. More than one class session has been made worthless because the music in the so-called opening exercises was on the level of the heels. Such singing sets bodies swaying, but never lifts hearts in the attitude of prayer. Little wonder pupils show restlessness in class after such an introduction.

The basic consideration in the choice of songs is the reaction it produces in the singer. In a service of worship the music should arouse a sense of divine presence and of personal fellowship with God. The call to service should be sounded. Songs which simply tickle the ear have no place here.

An essential factor is that the songs be understood. They should have words and imagery which the children themselves find familiar. Adult hymns couched in theological phrases have little worth to the average boy or girl. It may be recalled that the late ex-President Woodrow Wilson some years ago made a caustic criticism of "Beautiful Isle of Somewhere" as a Sunday school song because of its inherent lack of meaning to those who used it.

So age may choose "There's a Land That Is Fairer Than Day," but youth's nature calls out for "True Hearted, Whole Hearted." It responds readily to "Lead On, O King Eternal," and finds in "O Master, Let Me Walk With Thee" the warm expression of its inmost desires.

The Sunday schools should encourage the lasting, not the transitory, in their songs. This is especially true of the music which clusters about the great festivals of the church. With a magnificent collection of Christmas hymns, for instance, available in most church collections, it seems a pity that schools persist in using catchy jingles set to light tunes in their seasonal programs. Such songs may have the highly prized "pep" but little power. If children do not learn to appreciate the richness of their church hymnology, then a most valuable opportunity for religious education has been lost.

Such music also gives the pupils an acquaintance with the type used in the church service. In some Sunday schools song books are used which contain practically nothing in common with the church hymnal. Perhaps a few of the most familiar hymns are tacked on at the back of the book, printed in very small type, as if they were of little consequence. As a result, children from these schools find little in the church service of worship with which they are familiar and are therefore less inclined to attend. Those churches which lament the absence of young people from their congregations might do well to look to their music.

The only objection to this usage of substantial hymns in both services of the church is that monotony might result from repetition. This would rarely follow. Most church hymnals contain upwards of 700 selections, yet the average congregation is conversant with less than fifty.

The place of music in the life of youth is coming to be more and more recognized. The efforts of musical organizations to create an appreciation of the classical and modern masterpieces is most commendable. Certainly the churches should not be less interested in inculcating in its young people the finest ideals in religious music.

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AT 8.00 O'CLOCK

Captain P. W. Lewis,
Commandant

Mr. William C. White,
Principal of Music

PROGRAM

1. Overture, “Fingal’s Cave” *Mendelssohn*
(Conducted by Mr. William C. White)
2. Andante Religioso, “Ave Maria” *Schubert*
Flute obligato by Alfred P. Gsell
(Conducted by Mr. William C. White)
3. Largo from “The New World Symphony” *Dvorak*
(Conducted by Mr. John S. Martin, Assistant Principal of Music)
4. Vocal Chorus—
 (a) Anchored *Watson*
 (b) Rolling Down to Rio *German*
 (Conducted by Mr. John S. Martin)
5. Lyric Suite *Grieg*
 (a) The Shepherd Boy
 (b) Norwegian Rustic Dance
 (c) Nocturne
 (d) March of the Dwarfs
 (Conducted by Mr. Manuel Comulada, Instructor, Army Music School)
6. Allegro Con Grazia from “The Pathetique Symphony” *Tschaikowsky*
(Conducted by Mr. William C. White)
- FINALE: Marche Indienne from “L’Africaine” *Meyerbeer*
(Conducted by Mr. William C. White)

STAR SPANGLED BANNER

Mr. White, the principal of the School, arranged the band and orchestral editions of The Army and Navy Hymnal.

MEMORIAL SERVICE

WOODROW WILSON

28th President of the United States

DIED, FEBRUARY 3, 1924



FORT RILEY CHAPEL

SUNDAY, FEBRUARY, 10TH 11:00 A. M.

Brigadier General E. L. King, Commandant

John T. Kendall, Chaplain

MEMORIAL SERVICE

Prelude—John Sebastian Bach.

Mrs. R. C. Winchester

Hymn: ROCK OF AGES

Prayer

Vocal Duet: "He giveth His Beloved Sleep"

Mrs. Guy N. Henry and Lt. Walter Buford.

Responsive Readings—Selection 8 Army and Navy Hymnal

Vocal Solo: "Hope," Louise Reichardt

Lt. Walter Buford

Address—Chaplain Kendall

HYMN: ABIDE WITH ME; FAST FALLS THE EVENTIDE

Benediction

The Army and Navy Hymnal is very satisfactory, indeed. Catholics and Protestants alike use it at their services. I am planning to make the addition of the orchestra numbers in the near future as well.

—JOHN T. KENDALL.

DURING the Spanish Regime the old Barrio Church near Ft. Wm. McKinley was destroyed. A new building, The Church of St. Michael, was dedicated with solemn pontifical high mass on December the sixth last. Judging by the large number of people assembled for the service, the interest in the new church is very great.

BLESSING OF ST. MICHAEL'S CHURCH

His Grace, The Most Reverend M. J. O'Doherty, D.D., Archbishop of Manila
 Chaplain Benjamin J. Tarskey, U. S. Army
 Chaplain Pierre H. Levesque, U. S. Army
 Chaplain Edmund C. Sliney, U. S. Army

SOLEMN PONTIFICAL HIGH MASS

Celebrant, His Grace the Archbishop



ARCHBISHOP AT ENTRANCE OF CHURCH OF ST. MICHAEL
 Beginning Dedication Ceremony

- To His Grace, the Most Reverend M. J. O'Doherty, D.D., The Archbishop of Manila,
 Most grateful thanks are rendered for his magnanimous kindness in making the rebuilding of our church possible by providing the material and means for the reconstruction.
- To Major General Omar Bundy, U. S. Army, Commanding Philippine Division, and to Colonel H. E. Eames, U. S. Army, 45th Inf., P. S.,
 Grateful acknowledgment is made for generous co-operation and assistance.
- To The Chaplains' Aid Association of New York,
 A sincere expression of our gratitude is hereby made for donations of equipment and services.
- To The National Federation of Women's Clubs,
 Deep appreciation for their gift of the organ for the church.
- To all who have in any way helped to erect and adorn the little church, sincere thanks are hereby given.

BENJAMIN J. TARSEY,
 Chaplain, U. S. Army.

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CESAR FRANCK

God is moving across the fields
O'er the heather in each grove,
Let joyful voices chant His praise.
Rejoice! His name adore.
God has sent us spring,
O ye birds, add your carols
To man's uplifting song.
Alleluia!

Beneath an aged oak tree, bowing,
In solemn accents pray;
Before the Saviour bending,
O Sun! pour down thy rays
Upon this hallowed day.
O ye birds, add your carols
To man's adoring song.
Fair flowers, your breath combine
With alleluias swelling;
Hosannah! Rejoice! Hosannah in the highest,
God is moving across the fields.
Alleluia!

4046.357

The Century Church Bulletin

DEVOTED TO A DISCUSSION
OF CHURCH MUSIC: DRAMA
IN THE CHURCH: PAGEANTRY
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JUNE 1924

THE MUSIC OF THE CITY
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The Century Church Bulletin

Edited by

CAROLINE B. PARKER

Chautauqua Sunday Night Services

THE MUSIC OF THE CITY

Prepared by

H. AUGUSTINE SMITH

1. PILGRIMS TO THE CITY.

PRELUDE—Pilgrim Chorus (*from Tannhauser*).....WAGNER

LEADER:

O send out thy light and thy truth; let them lead me.
Let them bring me to thy holy hill, and to thy tabernacles.

DISTANT CHOIR: (*singing to "Spohr"*)

Let the most blessed be thy guide,
If be his blessed will,
Unto his gate, into his fold,
Up to his holy hill.

LEADER:

Consider the ways of those that have journeyed as Pilgrims to
the Holy City. (Scripture references-optional)
Abraham journeyed thither. (Gen. 14:17-20)
The boy Isaac went with his father. (Gen. 22:7-8)
Jacob made a pilgrimage to Bethel, near Jerusalem. (Gen. 35:6-8)
The queen of Sheba came from the south. (1st Kings 10:1-7)
Ambassadors came from Babylon. (2nd Kings 20:12-13)
Nehemiah came from the palace of the king. (Neh. 2:11-15)
Alexander the Great made haste to go to Jerusalem (Josephus)
The wise men came as heralds of the dawn. (Matt. 2:1-2)
Paul the apostle came under the shadow of persecution.
(Acts 20:22-23)

HYMN (*singing to "Segur"*)

Guide me, O thou great Jehovah,
Pilgrim through this barren land;
I am weak, but thou art mighty,
Hold me with thy powerful hand:
Bread of heaven, bread of heaven.
Feed me till I want no more.

Open now the crystal fountain,
Whence the healing stream doth flow;
Let the fiery, cloudy pillar

Lead me all my journey through:
 Strong Deliverer, strong Deliverer,
 Be thou still my strength and shield.

ANTHEM (*From Egypt's Bondage Come*)

2. WATCHMEN AT THE CITY GATES

LEADER:

The voice of thy watchman!
 The Lord returneth to Zion—break forth into joy,
 Sing together, ye waste places of Jerusalem:
 For the Lord hath comforted his people.
 The voice of thy watchman!

TENOR SOLO—The Sorrows of Death (2nd part).....MENDELSSOHN
 (*from The Hymn of Praise*)

We called through the darkness, watchman,
 Will the night soon pass? The watchman only said:
 Though the morning will come, the night will come also.
 Ask ye, inquire ye, ask if ye will, inquire ye, return again, ask:
 Watchman, will the night soon pass? THE NIGHT IS DEPARTING.

HYMN: (*singing to "Watchman"*)

Watchman, tell us of the night,
 What its signs of promise are:
 Traveler, o'er yon mountains height,
 See that glory beaming star;
 Watchman, doth its beauteous ray,
 Aught of joy and hope foretell?
 Traveler, yes, it brings the day,
 Promised day of Israel.

Watchman, tell us of the night,
 For the morning seems to dawn:
 Traveler, darkness takes its flight,
 Doubt and terror are withdrawn.
 Watchman, let thy wanderings cease;
 Hie thee to thy quiet home;
 Traveler, lo, the Prince of Peace,
 Lo, the Son of God is come.

ORGAN—The Pilgrim's Guiding Star—March of the Magi Kings.....DUBOIS

3. CITIES OF DESOLATION

(*With or without stereopticon slides*)

SODOM AND GOMORRAH

LEADER:

Flee from wrath to come. Up, get ye out of **FLIGHT**
 this place. **OF LOT**

For the Lord will destroy the city.

Arise, escape for thy life. Arise, escape to the
 plains.

Look not behind thee lest thou be consumed in
 the destruction.

Flee to the mountains of Zion.

Then the Lord rained upon Sodom and Gomorrah brimstone and fire, and he overthrew those cities and all the plain, and all the inhabitants of the cities.

DESTRUCTION OF SODOM

—Turner

PITHOM AND RAMESSES

LEADER:

Therefore the Egyptians did set taskmasters over the Israelites to afflict them with their burdens. And they built for Pharaoh store-cities, Pithom and Rameses. But the more they afflicted them the more they multiplied and the more they spread abroad. And the Egyptians made the children of Israel to serve with rigor and they made their lives bitter with hard service, in mortar and in brick, and in all manner of service in the field.

THEY MADE LIVES BITTER

—Poynter

LEADER:

And the Lord said: I have surely seen the affliction of my people that are in Egypt, and have heard their cry by reason of their taskmasters: for I know their sorrows: and I am come to deliver them out of the hand of the Egyptians.

BUILDING THE PYRAMIDS

—Richter

LEADER:

And it came to pass at midnight, that the Lord smote all the first-born of Pharaoh, that sat on his throne unto the first born of the captive that was in the dungeon. And there was a great cry in Egypt; for there was not a house where there was not one dead.

THE ANGEL OF DEATH

—Hacker

LEADER:

And the children of Israel journeyed from Rameses to Succoth, about 600,000 on foot that were men; besides children. And a mixed multitude went up also with them; and flocks, and herds, even very much cattle—all the hosts of the Lord went out from the land of Egypt.

DEPARTURE FROM EGYPT

BABYLON

LEADER:

Babylon the great; the glory of kingdoms;
The praise of the whole earth.

BABYLON AND ARTAXERXES

—Dore

In that night Belshazzar, the Chaldean King, was slain, and Darius the Mede, received the kingdom. How is Babylon become a desolation among the nations. The sea is come up upon Babylon; and she is covered with a multitude of the waves thereof.

FALL OF BABYLON

—Warren

NINEVEH AND TYRE

ANTHEM (*one stanza*) Recessional DE KOVEN
 Far-called our navies melt away,
 On dune and headland sinks the fire;
 Lo, all our pomp of yesterday
 Is one with Nineveh and Tyre.
 Judge of the nations, spare us yet,
 Lest we forget, lest we forget.

DESTRU-
 CTION OF
 TYRE
 ANCIENT
 WARFARE

DISTANT CHOIR:
 Baal, we cry to thee, Baal, we cry to thee.
 Hear and answer us.

BAAL
 WORSHIP

JERUSALEM

LEADER:
 And Sennacherib, King of Assyria, sent a great
 army against Jerusalem.
 And it came to pass that night, that the angel
 of the Lord went forth and smote in the camp
 of the Assyrians one hundred four score and five
 thousand.

JERUSALEM
 SAVED.
 ASSYRIANS
 SLAIN
 —Tissot

LEADER:
 So I came to Jerusalem and was there three
 days. And I arose in the night, and went out by
 the valley gate, and viewed the walls of Jerusa-
 lem, which were broken down, and the gates
 thereof were consumed with fire.

NEHE-
 MIAH'S
 MIDNIGHT
 SURVEY
 —Copping

MOTET—Gallia (*selections*) GOUNOD

Solitary lieth the city, she that was full of people,
 How is she widowed, she that was great among
 the nations.

JERUSALEM
 SIEGE OF
 JERUSALEM
 —Dore

Princess among the provinces, how is she put
 under tribute.

NINTH
 HOUR
 —Jerome

Sorely she weepeth in darkness, her tears are
 on her cheeks,

And no one offereth consolation, yea, all her
 friends have betrayed her, they have be-
 come her enemies.

DESTRU-
 CTION OF
 JERUSALEM

ROME

LEADER:
 'Twas in the calm and silent night!
 The Senator of haughty Rome,
 Impatient urged his chariot's flight,
 In lordly revel, rolling home;
 Triumphal arches gleaming swell
 His breast with thoughts of boundless sway;
 What recked the Roman what befell
 A paltry province far away,
 In the solemn midnight Centuries ago.

THE
 APPIAN
 WAY
 —Boulanger

CHARIOT
 RACE
 —Wagner

MOSCOW

I come like a storm, a destroying wind,
And like a cloud I cover the land
I come, with all my hords I come
I come with fire, a consuming fire.

NAPOLEON
WATCHING
THE BURN-
ING OF
MOSCOW

—Vereshchagin

Scorching is the air as driven
Through a furnace; beams are riven,
Posts are shaking, windows breaking,
Children crying, mothers flying,
Cattle calling, ruins falling.
All is hurry, rescue, terror.

MOSCOW
BURNING

—Vereshchagin

LEADER:

They go about naked without clothing, and
being hungry they carry the sheaves. They
make oil within the walls of these men; they
tread their wine-presses and suffer thirst.
From out of the populous cities men groan, and
the soul of the wounded crieth out.

OPPRES-
SION

4. CITIES OF REFUGE

LEADER:

There was a little city, and few men within it;
And there came a great king against it and besieged it,
And built great bulwarks against it.
Now there was found in it a poor wise man,
And he by his wisdom delivered the city;

ALL:

Then said I; Wisdom is better than strength:
Wisdom is better than weapons of war.

LEADER:

They help everyone his neighbor, and everyone saith to his
brother: Be of good courage.

ALL:

One that ruleth over men righteously,
That ruleth in the fear of God,
He shall be as the light of the morning when the sun riseth,
A morning without clouds,
When the tender grass springeth out of the earth,
Through clear shining after rain.

HYMN: (*singing to "Beecher"*)

Hail the glorious golden city,
Pictured by the seers of old:
Everlasting light shines o'er it,
Wondrous things of it are told.
Only righteous men and women
Dwell within its gleaming wall;
Wrong is banished from its borders,
Justice reigns supreme o'er all.

We are builders of that city.
 All our joys and all our groans
 Help to rear its shining ramparts;
 All our lives are building stones.
 Whether humble or exalted,
 All are called to task divine;
 All must aid alike to carry
 Forward one sublime design.

And the work that we have builded
 Oft with bleeding hands and tears,
 Oft in error, oft in anguish,
 Will not perish with our years:
 It will live and shine transfigured
 In the final reign of right:
 It will pass into the splendors
 Of the city of the light.

LONDON

LEADER:

Yet still this city standeth,
 A hive of toiling men,
 And mother's love makes happy home
 For children now as then:
 O God of ages, help us
 Such citizens to be
 That children's children here may sing
 The songs of liberty.

OXFORD

LEADER:

I saw the spires of Oxford
 As I was passing by,
 The grey spires of Oxford
 Against a pearl-grey sky;
 My heart was with the Oxford men
 Who went abroad to die.

NEW YORK CITY

ALL: (*reading*)

Where cross the crowded ways of life
 Where sound the cries of race and clan,
 Above the noise of selfish strife,
 We hear thy voice, O Son of man.

THE CITY BEAUTIFUL

HYMN: (*singing to "Materna"*)

O beautiful for patriot dream
 That sees beyond the years
 Thine alabaster cities gleam

Undimmed by human tears.
 America, America!
 God shed his grace on thee,
 And crown thy good with brotherhood
 From sea to shining sea.

LEADER:

And foreigners shall build up thy walls, and their kings shall minister unto thee.

ALL:

Thy gates also shall be open continually; they shall not be shut day nor night; that men may bring unto thee the wealth of the nations.

LEADER:

We are no more strangers and foreigners,
 We have been brought near by the death of Christ.
 Our city is built upon the apostles and prophets,—
 Jesus Christ himself being the corner stone.

ALL:

Except the Lord build the city,
 They labor in vain that build it.

LEADER:

Its streets shall be filled with the shouting of children at play;
 The peoples of earth shall gather treasures within it,
 And laugh in the light of its day.

ALL:

O God, give us the strength to build the city that hath stood
 Too long a dream, whose laws are love, whose ways are
 brotherhood,

And where the sun that shineth is God's grace for human good.

SOLO—I Am the City Beautiful Where All the Children Play.....RODNEY

I am the City Beautiful where all the children play,
 Where men and women build a song that turns the night to day.
 Where evil spirits dwell no more, where sin and crime have fled;
 Where joy abounds, good will and peace, and all by love are led.
 I am the City Beautiful, where childhood finds its own;
 Where dwells the brotherhood of man, with Christ upon the
 throne.

PRAYER: (*all uniting*)

O God, grant us a vision of our city, fair as she might be; a city of justice, where none shall prey on others; a city of plenty, where vice and poverty shall cease to fester; a city of brotherhood, where all success shall be founded on service, and honor shall be given to nobleness alone; a city of peace, where order shall not rest on force, but on the love of all for the city, the great mother of common life and weal. Amen.

5. THE CITY SUPERNAL.

LEADER:

Jerusalem, blessed are they that dwell within thy courts for evermore!

Welcome, pilgrims of the night.

ANTHEM—Hark, Hark, My SoulSHELLEY

Hark, hark, my soul! angelic songs are swelling
O'er earth's green fields and ocean's wave-beat shore:
How sweet the truth those blessed strains are telling
Of that new life when sin shall be no more!

Refrain: Angels of Jesus, angels of light,
Singing to welcome the pilgrims of the night!

Far, far away, like bells at evening pealing,
The voice of Jesus sounds o'er land and sea,
And laden souls by thousands meekly stealing,
Kind Shepherd, turn their weary steps to thee.

Refrain. Angels of Jesus, angels of light,
Singing to welcome the pilgrims of the night.

LEADER:

Well done, good and faithful servants;
Enter ye into the joy of your Lord,
For ye have fought the good fight,
Ye have kept the faith and finished your course.

ALL:

Blessed are they which are called unto the marriage supper of
the Lamb.

ALL:

Lift up your heads, O ye gates.
Be ye lifted up, ye everlasting doors.
Open and let the righteous in.

HYMN: (*singing to "Ewing"*)

Jerusalem, the golden,
With milk and honey blest,
Beneath thy contemplation
Sink heart and voice oppressed;
I know not, O I know not,
What joys await us there;
What radiancy of glory,
What bliss beyond compare.

There is the throne of David;
And there, from care released,
The song of them that triumph,
The shout of them that feast;
And they who with their Leader
Have conquered in the fight,
For ever and for ever
Are clad in robes of white.

They stand, those halls of Zion,
All jubilant with song,
And bright with many an angel
And all the martyr throng.
The Prince is ever in them,
The daylight is serene;
The pastures of the blessed
Are decked in glorious sheen.

O sweet and blessed country,
The home of God's elect!
O sweet and blessed country
That eager hearts expect!
Jesus, in mercy bring us
To that dear land of rest;
Who art, with God the Father,
And Spirit, ever blest.

PRAYER AND BENEDICTION

POSTLUDE—Variations on "Jerusalem the Golden"SPARKS
(*Audience remain seated*)

CELESTIAL VOICES (*Distant Choir*) "Allelulia" from the
Cherubim Hymn in DGRETCHANINOFF



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Morning’s at seven,
The hillside’s dew-pearled;
The lark’s on the wing;
The snail’s on the thorn;
God’s in his heaven —
All’s right with the world.

MORNING GLADNESS

HYMN TO JOY. (No. 53, Stanza 1.)

Leader:

“Fill us with the light of day.”

In Unison:

The south wind is driving
His splendid cloud-horses
Through vast fields of blue.
The bare woods are singing,
The brooks in their courses
Are bubbling and springing,
And dancing and leaping,
The violets peeping,
I’m glad to be living:
Aren’t you?

THE GLADNESS OF NATURE

HYMN TO JOY. (Stanza 2.)

Leader:

“All Thy works with joy surround Thee.”

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THE KINGDOM OF NATURE

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1. EASTER AND OTHER DOXOLOGIES OF THE FIRST CENTURY

ALL: (*reading*)

1. Awake thou that sleepest and arise from the dead,
And Christ shall shine upon thee.
2. Who is the blessed and only potentate,
The King of kings and Lord of lords,
Who only hath immortality, dwelling in light unapproachable;
Whom no man hath seen, nor can see;
To whom be honor and power eternal. Amen!
3. He who was manifested in the flesh,
Justified in the spirit,
Seen of angels,
Preached among the nations,
Believed on in the world,
Received up in the glory. Amen.

2. CHRISTMAS CAROLING IN THE SECOND CENTURY

(Gloria in Excelsis)

ALL: (*reading*)

Glory be to God on high,
 And on earth, peace, good will towards men.
 We praise thee, we bless thee, we worship thee,
 We glorify thee, we give thanks to thee for thy great glory.
 O Lord God, heavenly King,
 God, the Father Almighty.
 O Lord, the only-begotten Son, Jesus Christ.
 O Lord God, Lamb of God, Son of the Father,
 That takest away the sins of the world,
 Have mercy upon us.
 Thou that takest away the sins of the world,
 Have mercy upon us.
 Thou that takest away the sins of the world,
 Receive our prayer.
 Thou that sittest at the right hand of God the Father,
 Have mercy upon us.

3. A SHEPHERD SONG OF THE THIRD CENTURY

ALL: (*singing to the "Italian Hymn"*)

- | | |
|--|--|
| <p>1. Shepherd of tender youth,
 Guiding in love and truth
 Through devious ways,
 Christ, our triumphant King,
 We come thy name to sing;
 Hither our children bring,
 To sound thy praise.</p> | <p>3. Ever be thou our Guide,
 Our Shepherd and our Pride,
 Our Staff and Song;
 Jesus, thou Christ of God,
 By thy perennial word,
 Lead us where thou hast trod,
 Make our faith strong.</p> |
| <p>2. Thou art our Holy Lord,
 The all-subduing Word,
 Healer of strife;
 Thou didst thyself abase,
 That from sin's deep disgrace
 Thou mightest save our race,
 And give us life.</p> | <p>4. So now and till we die,
 Sound we thy praises high,
 And joyful sing:
 Infants and the glad throng
 Who to thy Church belong,
 Unite to swell the song
 To Christ our King.</p> |

4. A CANDLELIGHT HYMN OF THE FOURTH CENTURY

ANTHEM—O Gladsome Light

(*from the "Golden Legend"*) SULLIVAN

<p>Of the Father immortal, And of the celestial Sacred and blessed Jesus, our Saviour. Now to the sunset Again hast thou brought us; And seeing the evening</p>	<p>Twilight, we bless thee, Praise thee, adore thee Father omnipotent. Son, the Life-giver. Spirit, the Comforter. Worthy at all times Of worship and wonder.</p>
---	---

5. THE TE DEUM OF THE FIFTH CENTURY

ALL: (*singing and reading*)

Anonymous—Fifth Century

TE DEUM LAUDAMUS

JOSEPH BARNBY, 1838-1896

We praise thee, O God: We ac - knowl - edge thee to be the Lord.

All the earth doth wor - ship thee, The Fa - ther ev - er - last - ing.

UNISON READING:

To thee all angels cry aloud;
 The heavens, and all the powers therein;
 To thee cherubim and seraphim continually do cry,—

SANCTUS

A. S. COOPER

Ho - ly, ho - ly, ho - ly Lord God of Sab - a - oth; Heaven and earth are

full of thy glo - ry, Full of the maj - es - ty of thy glo - ry.

UNISON:

The glorious company of the apostles
 The goodly fellowship of the prophets
 The noble army of martyrs

Praise thee.

UNISON:

The holy Church throughout all the world doth acknowledge thee;
 The Father of an infinite majesty;
 Thine adorable, true and only Son;
 Also the Holy Ghost, the Comforter.

TE DEUM LAUDAMUS

JOSEPH BARNEY

Thou art the King of Glo - ry, O Christ;

Thou art the Ev - er - last - ing Son of the Fa - ther

RESPONSIVELY:

When thou tookest upon thee to deliver man,
 Thou didst humble thyself to be born of a virgin.

When thou hadst overcome the sharpness of death
 Thou didst open the kingdom of heaven to all believers.

Thou sittest at the right hand of God, in the glory of the Father.

We believe that thou shalt come to be our Judge.

We therefore pray thee, help thy servants,
 Whom thou hast redeemed with thy precious blood.

Make them to be numbered with thy saints, in glory everlasting.

O Lord, save thy people, and bless thine heritage.

Govern them, and lift them up for ever.

Day by day we magnify thee;

And we worship thy name ever, world without end.

Vouchsafe, O Lord, to keep us this day without sin.

MISERERE MEI

Anonymous

O Lord, have mer - cy up - on us, have mer - cy up - on us.

UNISON:

O Lord, let thy mercy be upon us, as our trust is in thee.
 O Lord, in thee have I trusted; let me never be confounded.

6. AN EASTER PROCESSIONAL OF THE SIXTH CENTURY

(Festa Dies)

ANTHEM—For Adult and Junior Choir (Festa Dies).....BARTLETT

1. "Welcome, happy morning," age to age shall say;
Hell today is vanquished, heaven is won today.
Lo, the dead is living, God forevermore.
Him, their true Creator, all his works adore.
"Welcome, happy morning," age to age shall say.
2. Earth her joy confesses, clothing her for spring,
All fresh gifts returned with her returning King;
Bloom in every meadow, leaves on every bough,
Speak his sorrow ended, hail his triumph now.
"Welcome, happy morning," age to age shall say.

7. A CHRISTIAN WARFARE HYMN OF THE SEVENTH CENTURY

ALL: (*singing to "St. Andrew of Crete"*)

- | | |
|---|--|
| <ol style="list-style-type: none"> 1. Christian, dost thou see them
On the holy ground,
How the powers of darkness
Compass thee around?
Christian, up and smite them,
Counting gain but loss,
In the strength that cometh
By the holy cross. 2. Christian, dost thou feel them,
How they work within,
Striving, tempting, luring,
Goading into sin?
Christian, never tremble,
Never be downcast,
Gird thee for the battle,
Watch and pray and fast. | <ol style="list-style-type: none"> 3. Christian, dost thou hear them,
How they speak thee fair,—
'Always fast and vigil,
Always watch and prayer?'
Christian, answer boldly,—
'While I breathe I pray!'
Peace shall follow battle;
Night shall end in day. 4. 'Well I know thy trouble,
O my servant true;
Thou art very weary,
I was weary, too;
But that toil shall make thee
Some day all mine own,
And the end of sorrow
Shall be near my throne.' |
|---|--|

8. LIGHT AND SONG FESTIVAL OF THE EIGHTH CENTURY

ALL: (*singing to "Lancashire," accompanied by Candlelighting Service*)

- | | |
|--|--|
| <ol style="list-style-type: none"> 1. The day of resurrection,—
Earth, tell it out abroad
The passover of gladness,
The passover of God.
From death to life eternal,
From this world to the sky,
Our Christ hath brought us over
With hymns of victory. 2. Now let the heavens be joyful,
Let earth her song begin,
Let the round world keep triumph
And all that is therein,
Invisible and visible,
Their notes let all things blend;
For Christ the Lord hath risen,
Our Joy that hath no end. | <ol style="list-style-type: none"> 2. Our hearts be pure from evil,
That we may see aright
The Lord in rays eternal
Of resurrection-light,
And, listening to his accents,
May hear, so calm and plain,
His own 'All hail!' and, hearing,
May raise the victor-strain. |
|--|--|

9. PALM SUNDAY PROCESSIONAL OF THE NINTH CENTURY

JUNIOR CHOIR UNISON: (*with Palm Branches*)

- | | |
|--|--|
| <p>1. All glory, laud and honor
 To thee, Redeemer King,
 To whom the lips of children
 Made sweet hosannas ring.
 The people of the Hebrews
 With palms before thee went:
 Our praise and prayer and anthems
 Before thee we present.</p> | <p>2. Thou art the King of Israel,
 Thou David's royal Son,
 Who in the Lord's name comest,
 The King and blessed One:
 To thee, before thy passion,
 They sang their hymns of praise;
 To thee, now high exalted,
 Our melody we raise.</p> |
|--|--|
3. Thou didst accept their praises;
 Accept the prayers we bring,
 Who in all good delightest,
 Thou good and gracious King.
 All glory, laud and honor
 To thee, Redeemer, King,
 To whom the lips of children
 Made sweet hosannas ring!

10. A PENTECOST HYMN OF THE TENTH CENTURY

(Veni, Creator, Spiritus)

ALL: (*reading*)

- | | | |
|---|--|--|
| <p>1. Creator Spirit, by whose aid
 The world's foundations first were laid
 Come, visit every pious mind;
 Come, pour thy joys on human kind;
 From sin and sorrow set us free,
 And make thy temples worthy thee.</p> | <p>2. O Source of uncreated light,
 The Father's promised Paraclete,
 Thrice holy fount, thrice holy fire,
 Our hearts with heavenly love inspire;
 Come, and thy sacred unction bring
 To sanctify us, while we sing.</p> | <p>3. Plenteous of grace, descend from high,
 Rich in thy sevenfold energy;
 Make us eternal truths receive,
 And practice all that we believe;
 Give us thyself, that we may see
 The Father and the Son by thee.</p> |
|---|--|--|

11. A CRUSADER HYMN OF THE ELEVENTH CENTURY

(Jesu, dulcis memoria)

ANTHEM—Jesus, the Very Thought of Thee.....RHEINBERGER

- | | |
|--|--|
| <p>1. Jesus the very thought of thee,
 With sweetness fills my breast;
 But sweeter far thy face to see,
 And in thy presence rest.</p> | <p>3. O hope of every contrite heart,
 O joy of all the meek,
 To those who fall, how kind thou art!
 How good to those who seek!</p> |
| <p>2. Nor voice can sing, nor heart can frame,
 Nor can the memory find
 A sweeter sound than thy blest name,
 O Saviour of mankind.</p> | <p>4. But what to those who find? Ah, this
 Nor tongue nor pen can show:
 The love of Jesus, what it is
 None but his loved ones know.</p> |
5. Jesus, our only joy be thou,
 As thou our prize wilt be;
 Jesus, be thou our glory now,
 And through eternity.

12. A TWELFTH CENTURY VISION OF THE HEAVENLY COUNTRY (Hora Novissima, Part III)

ALL: (*singing to "Ewing"*)

1. For thee, O dear, dear country,
Mine eyes their vigils keep;
For very love, beholding
Thy happy name, they weep:
The mention of thy glory
Is unction to the breast,
And medicine in sickness,
And love, and life, and rest.

2. O one, O only mansion!
O Paradise of joy!
Where tears are ever banished,
And smiles have no alloy;
With jaspers glow thy bulwarks,
Thy streets with emeralds blaze,
The sardius and the topaz
Unite in thee their rays;

3. Thine ageless walls are bonded
With amethyst unpriced;
The saints build up thy fabric,
And the Corner-stone is Christ.

The cross is all thy splendor,
The Crucified thy praise;
His laud and benediction
Thy ransomed people raise.

4. Thou hast no shore, fair ocean!
Thou hast no time, bright day!
Dear Fountain of refreshment
To pilgrims far away!
Upon the Rock of Ages
They raise thy holy tower;
Thine is the victor's laurel,
And thine the golden dower.

5. O sweet and blessed country,
The home of God's elect!
O sweet and blessed country
That eager hearts expect!
Jesus, in mercy bring us
To that dear land of rest;
Who art, with God the Father,
And Spirit, ever blest.

(Over)

13. A JUDGMENT HYMN OF THE THIRTEENTH CENTURY (Dies Irae)

BASS ARIA—Confutatis Maledictis (*from the Requiem Mass*).....VERDI

From th' accursed and rejected,
Doomed to fiery flames convicted,
Call me forth with thine elected.
Lo, I pray, a suppliant sighing,
Dark remorse my heart updrying,
Heed me at the hour of dying.

14. A WEeping MOTHER HYMN OF THE FOURTEENTH CENTURY (Stabat Mater)

SOPRANO AND CHORUS—InflammatuS, When Thou Comest to the
Judgment (*from the "Stabat Mater"*).....ROSSINI

Near the cross was Mary weeping,
There her mournful station keeping,
Gazing on her dying Son.
There in speechless anguish groaning,
Yearning, trembling, sighing, moaning,
Through her soul the sword had gone.

15. CAROLING IN THE FIFTEENTH CENTURY

SOLO VOICE or JUNIOR CHOIR:

1. A ship comes sailing onwards
With a precious freight on board;
It bears the only Son of God,
It bears the eternal Word.

2. A precious freight it brings us,
Glides gently on, yet fast;
Its sails are filled with Holy Love,
The Spirit is its mast.
3. And now it casteth anchor,
The ship hath touched the land;
God's Word hath taken flesh, the Son
Among us men doth stand.
4. At Bethlehem, in a manger,
He lies, a babe of days;
For us he gives himself to death.
O give him thanks and praise.

16 THE REFORMATION TOCSIN OF THE SIXTEENTH CENTURY

TRUMPET AND ORGAN—"Ein Feste Burg"

A mighty fortress is our God,
A bulwark never failing;
Our helper he, amid the flood
Of mortal ills prevailing.
For still our ancient foe
Doth seek to work us woe;
His craft and power are great;
And armed with cruel hate,
On earth is not his equal.

17. A DOXOLOGY OF THE SEVENTEENTH CENTURY

ALL: (*singing to "Old Hundredth"*)

Praise God from whom all blessings flow,
Praise him, all creatures here below.
Praise him above ye heavenly host
Praise Father, Son and Holy Ghost.

18. A MISSIONARY HYMN OF THE EIGHTEENTH CENTURY

(with pictures)

ALL: (*singing to "Duke Street"*)

1. Jesus shall reign where'er the sun
Does his successive Journeys run,
His kingdom spread from shore to shore,
Till moons shall wax and wane no more.
2. To him shall endless prayer be made,
And praises throng to crown his head;
His name, like sweet perfume, shall rise
With every morning sacrifice.

3. People and realms of every tongue
Dwell on his love with sweetest song,
And infant voices shall proclaim
Their early blessings on his name.
4. Blessings abound where'er he reigns;
The prisoner leaps to lose his chains,
The weary find eternal rest,
And all the sons of want are blest.
5. Let every creature rise and bring
Peculiar honors to our King,
Angels descend with songs again,
And earth repeat the loud Amen.

19. A MILITANT CHURCH HYMN OF THE NINETEENTH CENTURY (with pictures)

ALL: (*singing to "All Saints"*)

1. The Son of God goes forth to war,
A kingly crown to gain;
His blood-red banner streams afar;
Who follows in his train?
Who best can drink his cup of woe
Triumphant over pain,
Who patient bears his cross below,—
He follows in his train.
2. The martyr first, whose eagle eye
Could pierce beyond the grave,
Who saw his Master in the sky,
And called on him to save;
Like him, with pardon on his tongue
In midst of mortal pain,
He prayed for them that did the
wrong:
Who follows in his train?
3. A glorious band, the chosen few
On whom the Spirit came,
Twelve valiant saints, their hope they
knew,
And mocked the cross and flame;
They met the tyrant's brandished steel,
The lion's gory mane;
They bowed their necks the death to
feel:
Who follows in their train?
4. A noble army, men and boys,
The matron and the maid,
Around the Saviour's throne rejoice,
In robes of light arrayed:
They climbed the steep ascent of
heaven
Through peril, toil and pain:
O God, to us may grace be given
To follow in their train.

20. A SOCIAL SERVICE HYMN OF THE TWENTIETH CENTURY (with pictures)

ALL: (*singing to "Gardiner"*)

1. Where cross the crowded ways of
life,
Where sound the cries of race and
clan,
Above the noise of selfish strife,
We hear thy voice, O Son of man.
2. In haunts of wretchedness and need,
On shadowed thresholds dark with
fears,
From paths where hide the lures of
greed,
We catch the vision of thy tears.
3. From tender childhood's helplessness,
From woman's grief, man's burdened
toil,
From famished souls, from sorrow's
stress,
Thy heart has never known recoil.
4. The cup of water given for thee
Still holds the freshness of thy grace;
Yet long these multitudes to see
The sweet compassion of thy face.
5. O Master, from the mountain side,
Make haste to heal these hearts of
pain;
Among these restless throngs abide,
O tread the city's streets again;
6. Till sons of men shall learn thy love,
And follow where thy feet have trod;
Till glorious from thy heaven above,
Shall come the City of our God.

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OCTOBER 1924

SHEPHERDS OF THE PEOPLE

HYMN, The Fathers Built This City

A FEW OUTSTANDING CHAPLAINS OF
THE NAVY

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SHEPHERDS OF THE PEOPLE

Ezekiel 34:1-16, 25-31

THE word of the Lord came unto me, saying, Son of man, prophesy against the shepherds of Israel, prophesy, and say unto them, even to the shepherds, Thus saith the Lord God: Woe unto the shepherds of Israel that do feed themselves! Should not the shepherds feed the sheep? Ye eat the fat and ye clothe you with wool, ye kill the fatlings, but ye feed not the sheep. The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought back that which was driven away, neither have ye sought that which was lost; but with force and with rigor have ye ruled over them. And they were scattered, because there was no shepherd; and they became food to all the beasts of the field, and were scattered. My sheep wandered through all the mountains, and upon every high hill; yea, my sheep were scattered upon all the face of the earth; and there was none that did search or seek after them.

Therefore, ye shepherds, hear the word of the Lord: As I live, saith the Lord God, surely forasmuch as my sheep became a prey, and my sheep became food to all the beasts of the field, because there was no shepherd, neither did my shepherds search for my sheep, but the shepherds fed themselves, and fed not my sheep; therefore, ye shepherds, hear the word of the Lord: Thus saith the Lord God, Behold, I am against the shepherds; and I will require my sheep at their hand, and cause them to cease from feeding the sheep; neither shall the shepherds feed themselves any more; and I will deliver my sheep from their mouth, that they may not be food for them.

For thus saith the Lord God: Behold, I myself, even I, will search for my sheep, and will seek them out. As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered abroad, so will I deliver them out of all places whither they have been scattered in the cloudy and

dark day. And I will bring them out from the peoples, and gather them from the countries, and will bring them into their own land; and I will feed them upon the mountains of Israel, by the water-courses, and in all the inhabited places of the country.

I will feed them with good pasture; and upon the mountains of the heights of Israel shall their fold be; there shall they lie down in a good fold; and on fat pasture shall they feed upon the mountains of Israel. I myself will be the shepherd of my sheep, saith the Lord God. I will seek that which was lost, and will bring back that which was driven away, and will bind up that which was broken, and will strengthen that which was sick: but the fat and the strong I will destroy; I will feed them in justice.

And I will make with them a covenant of peace, and will cause evil beasts to cease out of the land; and they shall dwell securely in the wilderness, and sleep in the woods. And I will make them and the places round about my hill a blessing; and I will cause the shower to come down in its season; and there shall be showers of blessing. And the tree of the field shall yield its fruit, and the earth shall yield its increase, and they shall be secure in their land; and they shall know that I am the Lord, when I have broken the bars of their yoke, and have delivered them out of the hand of those that made bondsmen of them. And they shall no more be a prey to the nations, neither shall the beasts of the earth devour them; but they shall dwell securely, and none shall make them afraid. And I will raise up unto them a plantation for renown, and they shall be no more consumed with famine in the land, neither bear the shame of the nations any more. And they shall know that I, the Lord their God, am with them, and that they, the house of Israel, are my people, saith the Lord God. And ye my sheep, the sheep of my pasture, are men, and I am your God, saith the Lord.

—From THE LIVING WORD.

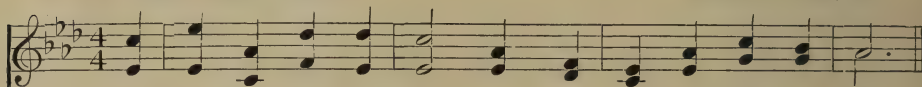
The Christian Kingdom

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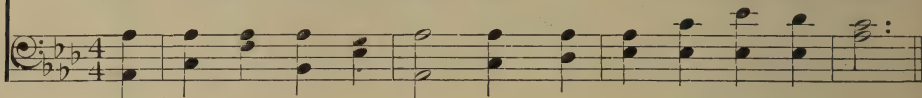
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WILLIAM GEORGE TARRANT (1853—)

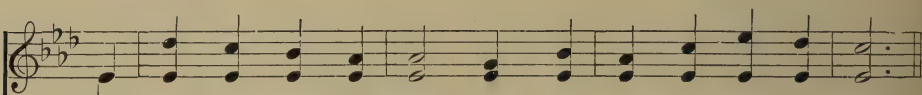
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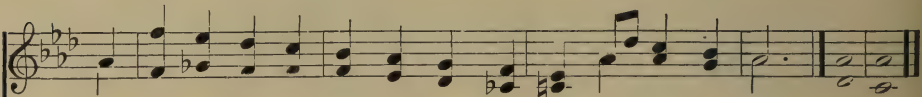
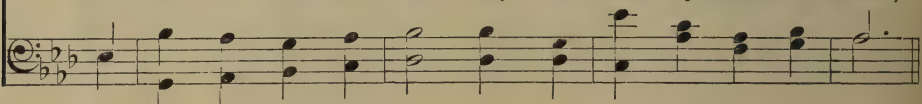
1. The fa - thers built this cit - y In a - ges long a - go,
 2. Yet still the cit - y stand - eth, A hive of toil - ing men,
 3. Let all the peo - ple praise thee Give all thy sav - ing health,
 4. A com - mon - weal of broth - ers, U - nit - ed, great and small;



And, bus - y in its bus - y streets, They hur - ried to and fro;
 And mo - ther's love makes hap - py home For chil - dren now as then;
 Or vain the la - borer's strong right arm And vain the mer - chant's wealth.
 Up - on our ban - ner bla - zoned be The char - ter, 'Each for all!'



The chil - dren played a - round them And sang the songs of yore,
 O God of a - ges, help us Such cit - i - zens to be
 Send forth thy light to ban - ish The shad - ows and the shame,
 Nor let us cease from bat - tle, Nor wea - ry sheathe the sword,



Till, one by one, they fell a - sleep, To work and play no more.
 That chil - dren's chil - dren here may sing The songs of lib - er - ty.
 Till all the civ - ic vir - tues shine A - round our cit - y's name.
 Un - til this cit - y is be - come The cit - y of the Lord. A - men.



From HYMNS FOR THE LIVING AGE

A FEW OUTSTANDING CHAPLAINS OF THE NAVY

THE first chaplain to receive a commission in our Navy was William Balch in 1798, but his Grandfather had sailed as Chaplain of His Majesty's Expedition in the French and British War in the middle of the eighteenth century. His father, Samuel Balch, also a clergyman, accompanied the squadron commanded by John Paul Jones during the Revolution and was the first Chaplain to win the title of "the fighting parson."

From the days of the founding of the Republic until the present time there has been an unbroken line of chaplains in the U. S. Navy and many of the great men of their time have belonged to the corps.

Space will not permit the mentioning of all these names, but it is well to recall some of the outstanding men in the Chaplain's Corps who have given signal service to this country.

In the War of 1812 Chaplain David Phinneas Adams, of the Essex, established the first Naval Training Station for Midshipmen. He taught David Glasgow Farragut mathematics and navigation.

So far as is known Adams is the only chaplain who ever commanded a man-o-war in actual combat. He was at various times in command of the *Atlantic*, the *Georgiana*, and the *Sir Andrew Hammond*, all cruising men-o-war and part of the fleet running along the coast of South America under the command of Captain Porter.

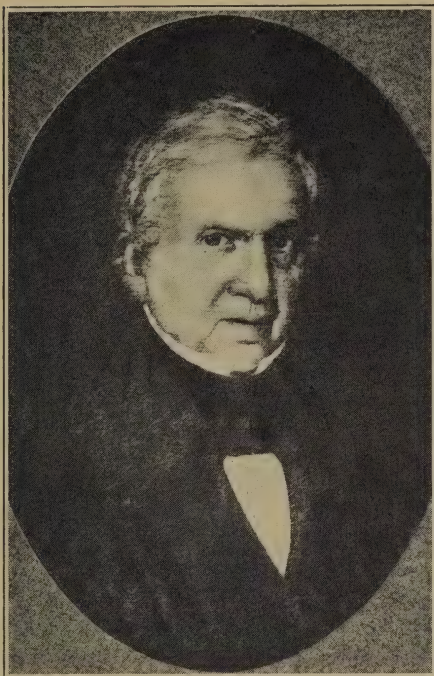
In the closing years of the nineteenth century came George Williamson Smith who was a notable scholar and was offered an episcopacy three times, but who could not be won away from the Navy. One of his brave and unselfish deeds was the standing by the men of his ship when they were marooned on an island because of the ravages of small-pox.

Chaplain Charles Samuel Stewart was the descendant of a long line of officers who had

won distinction in the British Army and the Army of the Colonies. He was a great student, a graduate in law as well as theology, and was frequently entertained in the Royal Courts of Europe. He came to the Navy in 1828, with a background of several

years of distinguished service as a missionary in Hawaii. He was chaplain of the *Niagara* when she conveyed the Japanese Embassy home after their visit to this country in 1860. In that cruise there was a remarkable revival, and it may well be possible that the foundation of the great Christian work in Japan was laid by a Naval Chaplain.

William Ryland was appointed naval chaplain in 1829 by Andrew Jackson while pastor of the Foundry M. E. Church in Washington. Mr. Ryland had served as Chaplain of the House of Representatives for one term and for four in the Senate. Andrew Jackson was a senator at the time and a splendid friendship sprang up between the two men. As Naval chaplain, Mr. Ryland established Sunday



WILLIAM BALCH

Congregational, Appointed, Oct. 30, 1799
The first Navy Chaplain on record

schools in the Navy and developed a type of institutional work at the Navy Yard that was many years in advance of his time.

Another outstanding appointment of Andrew Jackson's was Chaplain Walter Colton, who is historically recorded as chaplain, author, editor, educator, jurist and pioneer. He was a graduate of Yale, editor of several well-known papers and author of many books. But it is with his career as chaplain of the Navy that we are now concerned. In 1845 Chaplain Colton, while attached to the *Frigate Congress* made a cruise to California. A year later he was asked to take the governorship of Monterey, and ruled for some years, but always retained his commission as chaplain. He laid the foundation for the educational system of the new territory, built the first schools and established

the first newspaper in California. A letter from Chaplain Colton, published in the Philadelphia North American, was the first announcement of the discovery of gold, and precipitated the 1849 rush. When the Court of Admiralty was established for California in 1848 Chaplain Colton was appointed as its presiding justice. Chaplain Colton died at the early age of fifty-four, an outstanding man of the Nation. Surely no citizen ever served his country better.

Chaplain George Jones, also a Yale graduate, was the first chaplain of the Naval Academy and was appointed in 1845. He had served as naval chaplain for twelve years at sea before this time.

In 1853 Chaplain Jones was ordered to join Commodore Perry's expedition to Japan, sailing both as chaplain and scientific observer. As a result of his observations he wrote a book on the zodiacal light. The

volume included over three hundred engraved plates, all the work of Chaplain Jones himself. The scientific groups of the day and many educational institutions of the country united in honoring him.

And so on down the years. Men of the highest attainments have given and are giving to-day all that they have to their chosen work. All honor to the chaplains who are doing so much to make the men of our Army and Navy fit citizens and fit fighting men when our country is in danger. And where the danger is greatest you may look for the chaplain who will be there to give courage and comfort to our boys.

We are indebted to the "United States Naval Institute Proceedings," June, 1924, issue, for the information contained in these sketches. Chaplain William W. Edel wrote the original article.

THE AIR SCOUTS ARE PRESSED INTO NEW SERVICE

WHEN a Boy Scout asks a favor instead of doing something for you, your first impulse is to say, "Yes, indeed!" So when Mr. Mathews of Boy Scout Headquarters dashed into the Century Co.'s offices the other day and said, "Can you get six hundred copies of your camp book, SERVICES FOR THE OPEN, out to Estes Park, Colorado, in time for our biennial conference," we said, "Yes, indeed!" and he was gone before we had time to think. Then we realized that the time was all too short to get the books out by rail, for shipping is still suffering a little from war shell-shock.

A second's consideration and sure enough, we had the solution. Uncle Sam's scouts of the air would do the trick. They loaded the books on their winged ships and "hopped" off. And thanks to the air mail service the books will be in Estes Park long before the Scout directors troop in from the east and the west, the north and the south, a thousand strong.

In this marvelous amphitheater, perhaps the most beautiful in the world, the silent tree sentinels will hear their names called in roll, for the trees, the winds, the birds and all the beauties of nature will be remembered in the services.

And the straight trunk spruce will sway in answer to its name, as will the dark pine, the tall poplar, and all the others; and the men when they return will have grown taller from walking with the trees.

THE Army and Navy Hymnal

Compiled by

THE CHAPLAINS

is an unqualified success
60,000 already distributed

The book may be had upon
requisition.

FULL BAND EDITION
FULL ORCHESTRATION

NATIONAL HYMN CONTEST

of

NATIONAL FEDERATION OF MUSIC CLUBS

CHURCH music has a strong ally in the National Federation of Music Clubs. Mrs. Grace Widney Mabree, Chairman of the Church Music Committee, is making plans for the second contest, the outline of which will be announced in the early fall.

The contest which closed in July was a notable one and resulted in a very attractive little hymnal of sixty-four hymns and tunes, with full notes on the hymns. This book, *HYMNS OF SERVICE*, will be the basis of the next memory contest.

The following rules governed the 1923-4 contest which was nation-wide. In one city alone (Kansas City, Missouri) thirty churches conducted contests and a public examination or city contest was held in the great convention hall of that city.

- 1—Any group of ten taking up the study of the hymns listed, constitutes one entrance, and one contest if they take the examination.
- 2—Only one Sunday-school constitutes an entrance. Where more than one class in a Sunday-school enter, an elimination contest must be held to decide winners. This is one contest.
- 3—Where there is more than one contest in a town, the three highest winners in each contest may contest in a City Contest.
- 4—Medals and banners can be purchased of Mr. C. M. Tremaine of the National Bureau for the Advancement of Music, New York City.
- 5—Examinations will be on any ten of the twelve hymns listed.
- 6—Question blanks may be secured free from the National Chairman, but are 20 cents per hundred for mailing. Each contestant must have 10 blanks.
- 7—Great care should be shown in selecting judges to correct the papers. The winning paper in each contest should be sent to the State Chairman, who will

in turn send them to the National Chairman.

- 8—The State Conducting the Largest Number of contests, regardless of population, will receive the one hundred dollar prize to be given by the National Academy of Music, New York City.

Already this movement has done much to bring about the use of better music in churches and Sunday-schools. Mrs. Mabree has been heartily supported by religious and ecclesiastical organizations and individuals, and they have co-operated with her in every way possible. Many church choirs have been linked up with the National Federation of Music Clubs since the campaign started, seventeen in Washington, D. C., alone.

The fact that music knows no creed was once more demonstrated by the contest. Mrs. Mabree's right arm was a woman of the Roman Catholic faith. She conducted the contest and was untiring in her efforts to unite the people of all beliefs in this great work which may easily be a powerful factor in bringing about religious peace,—even world peace. A Jewish Rabbi put his shoulder to the wheel, and candidates for work poured in from the Boy Scouts, Girl Scouts, Camp Fire Girls, Y.W.C.A., Y.M.C.A., Schools for the Blind, music clubs from department stores, from Vacation Bible Schools and from every corner of the country. Many educational programs were arranged in which Protestant, Roman Catholic and Jewish choirs took part, showing the development of church music from its beginning up to the present time.

Get into the next contest. Write to Mrs. Grace Widney Mabree, 321 South Van Ness Avenue, Los Angeles, California, and she will do the rest. If you want the hymn-book on which the contest is based enclose forty cents in your letter.

—THE EDITOR.

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A call to faith and a plea for a return to the radiance of early and simple Christianity.

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field Council of Religious Education

The Words of the Hymns are Religious and Embody Noble
Sentiments—Worship—Courage—Loyalty—Love
—Joy—Peace

The Music is Appropriate to the Words and Has Been
Lowered so that It Will Come within the
Range of a Young Voice

One-Fourth of All the Hymns Bear on the New World Order

- 15 on Human Service and Brotherhood
- 14 on Freedom and Justice
- 20 on Patriotism and Democracy
- 17 on Missions and World Peace
- 14 on Church and Religious Education
- 46 more stress the ethics of virile living in this day and age

The BALANCE throughout the book is ADMIRABLY MAINTAINED, with certain sections, ordinarily weak, brought into high light; viz., Nature Hymns for Adolescents, Life and Ministry of Jesus, Easter, Fellowship, Doxologies, and Chants.

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ARMY CHAPLAINS' WORK—HAWAIIAN DEPARTMENT

JUDGING by the report of a year's work by Chaplain Trett, the Hawaiian Division has no sinecure. The record is as follows:

SUNDAY MORNING SERVICES POST CHAPEL: Services held, 6; Total attendance, 843.

SUNDAY EVENING SERVICES, REGIMENTAL: Services, 26; total attendance, 9,408.

SUPERINTENDENT POST SUNDAY - SCHOOL: Sessions held, 51; total attendance, 4,803.

PARTICIPATED IN JOINT SERVICES, 23.

WORK IN HOSPITAL: Visits to Hospital, 41; interviews with Regimental Patients, 398; letters written regarding patients, 164; other personal services rendered patients, 413.

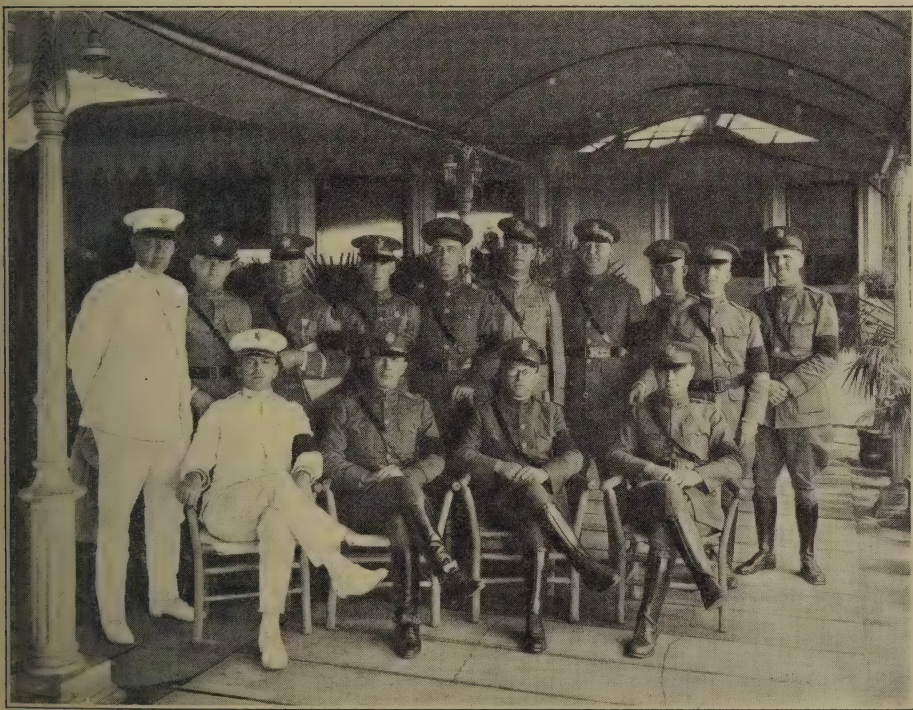
MORAL TRAINING WORK: Lectures on morality, 6; total attendance, 651.

CHAPLAIN'S CONFERENCES: Conferences attended, 38; correspondence relative to secretarial duties, 139 letters.

WRITING MATERIALS DISTRIBUTED: Christmas Post Cards, 568; Mothers' Day Cards, 1,000; Regimental Crest Post Cards to Recruits, 520; stationery for 500 letters; Total, 2,588.

MISCELLANEOUS ACTIVITIES: Activities requiring one hour or more of work, 111.

How many civilian pastors are privileged to influence as many lives for good as this one Army Chaplain?



CHAPLAINS, HAWAIIAN DEPARTMENT, U. S. ARMY

Photo by Signal Corps, U. S. Army

Gathering of Chaplains, Honolulu, Hawaii, Feb. 28, 1924

(Seated) left to right—Thorn, McBride, Boyd, Graeser. (Standing) left to right—Oliver, Bennett, Trett, Huset, Bodel, Beebe, Fisher, Maher, Kilkenny, Branham

WORK WITH PRISONERS: Visits to Guard-house, 20; interviews with prisoners, 26; personal services rendered prisoners, 34.

VITAL STATISTICS: Marriages, 1; Baptisms, 6; Funerals, 3.

WORK WITH BOY SCOUTS: Meetings held, 38; total attendance, 338; special activities participated in by Boy Scout Troop, 8.

No group of men ever enjoyed a greater compliment than that which has been paid to chaplains of the Army of the United States by those who have been in authority in the War Department since the first chaplain was appointed in 1789. That compliment is expressed in the generous attitude of the Department always shown in the mat-

ter of regulations for religious work. The greatest possible freedom for initiative has been allowed. Only a dozen paragraphs have been employed to define the status, duties and responsibilities of chaplains and their relations to officers and men.

An orderly observance of the Sabbath by the officers and men in the military service is enjoined. Military duty and labor on Sunday are reduced to the measure of strict necessity and such activities as may be held on Sunday are so scheduled as not to interfere with attendance upon public services of worship.

Nearly a thousand ministers of the gospel of various churches have accepted commissions under the National Defense Act, and still their number is steadily increasing. There has been organized a chaplains' correspondence course, for authoritatively instructing them in those duties of army life

and discipline and the laws of war which are not comprised in the curricula of theological seminaries.

The subjects included in the course are: Organization of the Army, Administration Discipline and Courtesies, Practical Duties of Chaplains, Military Hygiene and First Aid, Military Sociology, Map Reading and Sketching, Military Law, American Political Institutions, Rules of Land Warfare.

These chaplains of the Reserve Corps are, as a rule, the officiating pastors of active, growing, influential churches. They are not the kind of ministers that preach to empty pews and feebly lament the popular lack of interest in the church. Carrying into the training camps, as many of them are doing at this moment, the vital apostolic spirit which makes their ministry successful at home, they will help to make the army as spiritual as they make the church militant.

"TO-MORROW'S PROPHET WILL BE A DRAMATIST" DEAN INGE

RELIGIOUS DRAMA AT AUBURN

By ELIZABETH BAKER

EVEN in the chapel it was warm that July evening, but as I looked about me only the silent sway of a fan here and there broke the quiet lines of eager faces which were turned toward President Stewart.

"This is a momentous occasion," he said, "for we have the Summer School of Religious Drama holding its first session in affiliation with the Auburn School of Religious Education, in the chapel of Auburn Theological Seminary." And we of the Committee on Religious Drama who heard President Stewart's gracious welcome, with Dean St. John's, forgot at once the anxious days long months ago when the blue prints for this first summer school were drawn. In the Registrar's desk were the cards of seventeen duly enrolled students, and another pack which represented fourteen from the School of Religious Education who were to be allowed to take credit work. Mr. Fred Eastman had come to speak of those accomplishments and plans which the Federal Council's Committee has supported as its contribution toward the revival of religious drama. To Miss Helen L. Willcox, as Director, fell the task of returning our gratitude to both the Seminary and School of Religious Education for friendly counsel and hospitality. The closing hymn and prayer sent us out into the rain-cooled paths which led to the open doorway of President and Mrs. Stewart's home. Our Summer School was!

Breakfast at seven-fifteen was a test, but there was only one vacant chair the first morning at the table "on the shelf." For we sat, quite "dramatically" around the long elevated board which spanned one end of the baronial dining hall. Our intentions were frequently questioned from below, but our conduct never!

No one, least of all the faculty, expected every student to attend every class, but as the lecture program was filled, each day every one was present! At eight o'clock, Miss Willcox lectured on the educational dramatic method, following the hour with one of demonstration; at ten, Miss Katherine Lee Bates opened the pages of religious dramatic history; at ten forty-five there were prayers, Bible verses, and hymns in the quiet chapel; eleven o'clock found Mr. Percy Jewett Burrell verbally diagramming the development of pageant direction; and at twelve, Mr. Lamont A. Warner guided the way into the world of color, line and texture. There was lunch then, and a little rest, before Mr. Harry Silvernale Mason, lectured at two o'clock on the use of music in pageantry and drama. A workshop hour under Mr. Warner's direction at three closed the class program, but as soon as rehearsals for two demonstration plays and a pageant had begun there were few idle hours remaining. "Love's Utmost," by Lydia M. Glover and "Dust of the Road," by Kenneth Sawyer Goodman, were given in

Osborne Hall as demonstrations of the educational dramatic method. Costumes, scenery, lighting, and prompting were project assignments for persons in the classes. As a practical experience in larger scale production, the class was asked to create a pageant of "Hope." Synopsis, verse, music, costumes, scenery, advertising, business and direction, were worked out by the class with the supervision of the faculty, for an outdoor production the closing afternoon.

But there was time in even such a concentrated program for many a social hour. Lake Owasco was not too far distant to be an attraction; a trip through the Auburn Prison was planned for those who were interested; Mr. Burrell gave an illustrated lecture on the Pageant and the People, and Mr. Thomas Mott Osborne, our guest on two evenings, and a gracious host to us for Sunday tea, read us two prison plays which

he has written, based on his personal experience in prison reform. There were low shadowing trees, and a lovely, quiet rose garden, where one could linger for friendly visits, and a library filled with choice pages and art collections.

As we left the Hotel Osborne after an informal dinner the last evening, warm words of fellowship and gratitude for a share in the "first school" could be heard from the "far corners of the world." For one came from Hawaii, and one from the Philippine Islands, one from Connecticut and one from California, one from Georgia and one from Pennsylvania, two from Virginia and one from Illinois, three from Ohio and five from New York. To these, Auburn, New York, July 28-August 9, 1924, is a symbol of joyously completed days, new thoughts, and loyal friendships. To others, it is a guarantee of another year.

Two successful productions of Martha Candler's beautiful play— FAITH

AT this place the Chaplain acts as pastor of the Community Church, and, of course, assists in every way possible the Community Church School. The play by Martha Candler entitled FAITH was ordered from the Century Company and presented on the seventeenth. It was an excellent play. The very first reading of the script left the impression that every word must be put across the footlights if the message was to be given. Words are not wasted in it. Many persons expressed appreciation of the play and wished that it were longer. It seems to me to be ideal in length to be presented in connection with a religious program during Easter week or on a Sunday evening in place of the regular sermon.—*Joseph B. Earnest, Jr., Lieutenant Chaplain Corps, U.S.N., Naval Powder Factory, Indian Head, Maryland.*

Martha Candler's play, FAITH, was very effective as produced by our young people at Easter. We did our best to stage it in a dignified way. The off-stage work was carefully prepared and well done. The rendering of Handel's "I Know That My Redeemer Liveth" was exquisite.

The two main roles were played by really gifted young people. Miss Schloeffel, as the Woman, acted with restraint but real emotion. William Wade played the Minister in a dignified way. The closing scene where the woman, the clergyman and the boy knelt against a background of banked lilies, while Handel's great music pealed out was very effective.

—*Rev Charles Tupper Baillie, Second Presbyterian Church, Bloomington, Ill.*

Six Bible Plays

A GREAT deal of interest has been aroused over the publication of *Six Bible Plays* (Century Company) by Mabel Hobbs and Helen Miles of the Bureau of Educational Dramatics of the Playground and Recreation Association of America. Though the book has been off the press only a short time, there is every indication that the plays will make a wide appeal to groups of many kinds. The Jewish Welfare Board is recommending its use through its spring bulletin. Rabbi Clifton Harby Levy has spoken

highly of it in his publication. The St. Dominic Academy of Caldwell, New Jersey, is using *Esther* as its Commencement play, and the Union Congregational Church of Upper Montclair is also rehearsing it. The Camp Fire Girls and Girl Scouts are suggesting the book to their local groups and the National Board of the Y.W.C.A. is reviewing the plays in their publication. Groups of many kinds are enthusiastic in their expression of approval. The price is \$2.00.

CLEVELAND CONGREGATIONAL PAGEANT PLAYERS

In August, 1924, a group of young people from the Congregational Churches of Cleveland banded together to study pageantry and religious drama. The purpose of the Cleveland Congregational Pageant Players is to study pageantry and religious drama and to interest the young people of the Congregational churches of Cleveland in this form of worship. We aim to inform ourselves about the construction and production of pageants, thus making it possible for those taking the course to direct plays in their own churches.

The officers are:

Business Manager—Herbert Marsh, Denison Church

Secretary—Ruth Ketteringham, Archwood Church

Librarian—Bertha Wenzlaff, Denison Church

Director—Irene Ruetenik, Director of Young People's Work, Denison Church.

Under the leadership of these officers we are giving this fall and winter **THE ROCK**, prize play—Drama League of America. It will be given in the various churches of Cleveland and may be given later through the state. The money raised from this tour will furnish a Young People's Social Room in the rebuilt Congregational Church of Lorain, Ohio, which was destroyed in the recent tornado. We realize that we have a wide field before us, and with the support of our Cleveland Young People's Council and the young folks of our churches, we hope to prosper.

RUTH KETTERINGHAM, *Secretary*.

WANTED! LEADERSHIP

By Emily L. Perkins

ON one of the most beautiful of summer Sundays in company with friends I walked through the country—a mile or so to a service in one of our well-known places of worship. There we found a good organ, a grand piano, a violin, all excellently manned—or I should say womaned. A hymn was given out to start the service. But what a start! The leader pleasantly waved his hand and each instrument and the congregation went in as many directions, coming together more or less as the familiar hymn progressed.

Farther on in the service the children were dismissed for Sunday-school while the congregation sang "Lead On, O King Eternal, the Day of March Has Come." "The time of march had come" for the children, but how were the main congregation to "lead on" and "march" while passively chained to their pews?

Just before the sermon, we were directed to "tune our hearts to sing Thy praise," but, alas, the service had been sadly out of tune for all who realize the potential power of a well directed service of worship.

The "day of march" has come. Who is to "lead on" with our hymns? Shall they continue to be used just to fill in against shuffling feet? Shall we continue with leadership, earnest and consecrated but which is only disruptive? This is but one slight instance of the general problem.

No one is to blame, it would seem, but the musicians who should be coming forward to consecrated leadership in a day of great need.

RELIGIOUS DRAMAS 1924

Selected by the Committee on Religious Drama of the Federal Council of the Churches of Christ in America

The ten plays in this book represent an attempt at an evaluation of the available religious drama. They have been chosen from hundreds.

The plays have been selected with regard to religious message, dramatic technique, literary quality and educational merit, and three types have been chosen: First, Biblical dramas and episodes; second, fellowship plays and pageants, centering around Christian community building both at home and abroad; and third, extra-Biblical plays of the individual spiritual life.

The book is beautiful mechanically, and is strongly and handsomely bound.

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THE ASSOCIATION OF HYMNS WITH EARLY AMERICAN HISTORY

THE sway of religious song in the lives of American people is not a new thing; the hymn has maintained a lyrical regnancy continuously and from the very first. And the hymn, though essentially deep-moving and intimate, has nevertheless exerted its power at times in a quite regal and dramatic manner.

It is with an outburst of religious song that the curtain goes up on the whole drama of America. American history opens with the singing of a Christian hymn. On the evening of September 25, 1492, one of the companions of Columbus saw what he thought to be land lying dimly in the west. Though it was not America yet, still, over those strange waters rang out the first greeting to America. From all three of the ships, as Columbus himself gives the account in his diary, there rose the sound of the old "Gloria in Excelsis Deo." Then later, on Friday night, October 12, when they saw a light glimmering on the shore of the New World, the cry went up, and "Salve Regina" swept out over the water. The Old World was greeting the New World with a hymn.

Again, the first English book printed in the Western hemisphere was the old English hymnal, "The Bay Psalm Book." Spanish Roman Catholic sailors had come singing hymns; and Anglo-Saxon Puritan settlers sent back a hymn-book, the first literary offering of the New World to the Old. It is worth noting that the offering was well received. It afterward went through many English editions. Of course the hymns sung on Columbus's ships were in Latin, and the songs of the New England book were rough-hewn translations of the Psalms into English verse, but they were all, in the broader sense of the word, true hymns.

The great Northwest was opened to civilization and claimed for France with the singing of hymns. And La Salle, discovering the mouth of the Mississippi River, stood on the bank and claimed all the vast region for France in a ceremony marked by the singing of three hymns.

By the New Englanders' firesides, at their social gatherings, and on their austere Sabbaths, the hymns, or metrical psalms, held a large place; and the emotions and ideals which these lyrics bore could not but enter into the fiber of the people's lives.

Along the Atlantic coast the Indians could hear from the clearings of the white men, mingled with sounds of cattle and barn-yard fowl and busy ax, here and there from women at their work, from families in their

cabins at night, from gatherings in groves and log meeting-houses, the sound of hymns. And there were Indians who learned to sing them. A letter, for example, to Sir William Ashurst from New England describes the Indians' "excellent singing the Psalms with most ravishing melody." It did not take the Southern slaves long to learn their masters' hymns and to make sweet and plaintive ones of their own. No one can guess how much the American negro's hymns have meant to him in making for consolation and piety and virtue. They have played, and still play, a large part in his life.

Scattered details here and there in the records of past American life indicate even to the casual reader how intimately religious lyrical verse entered into that life. "The Bay Psalm Book" was printed in the modest dwelling of the first president of Harvard. President Dwight of Yale, chaplain-general of the Revolutionary Army, edited and partly wrote what was for years the leading hymn and psalm-book in the country. President Davies of Princeton was in his day a leading American hymn-writer.

In 1737, at Charlestown, South Carolina, a young Oxford graduate, John Wesley, Anglican priest, chaplain to Oglethorpe, and missionary to the Indians, published the first real hymn-book—as distinguished from the metrical psalm-book—of the Church of England. Thus in America began the sequence of great English hymn-books.

Among the earliest extant writing in the hand of George Washington is the transcription of a hymn. Thomas Jefferson and John Adams were warmly interested in hymns. In their correspondence, after they had retired from Washington, the two old chieftains carried on a discussion of hymnody. They seemed to agree upon the Psalms as the greatest of all lyrical poetry. In a letter of advice to young Isaac Englebrecht, Jefferson transcribed Tate and Brady's version of the fifteenth Psalm, "knowing," he says, "nothing more moral, more sublime, more worthy of your preservation."

Benjamin Franklin was particularly fond of the lyrics of Isaac Watts. The first book issued from Franklin's press in Philadelphia was an edition of Watts's "Psalms and Hymns." To a friend, Mrs. Newsom, when she visited him during his last hours, he quoted several of the lyrics of Watts, "discussing at length upon their sublimity." Joel Barlow, poet of the Revolution, and later minister to France, was a writer of hymns and editor of a notable American

hymn-book. John Quincy Adams translated the whole Book of Psalms into English verse, besides writing the large number of hymns in his "Poems of Religion and Society."

The hymn is so much interwoven in the fabric of our past and present that it seems gratuitous to mention instances of the use of hymnody in familiar life. One must leave to the imagination, and to intimate recollections, evaluation of the worth of the hymn as a force in strengthening ties of fellowship and of sanctity, in giving voice to the otherwise unuttered grief or desire, and in bearing to those in need of it consolation and hope and courage.

One might go on with innumerable details indicating the influence of these lyrics in American life. For example, Julia Ward Howe's "Battle Hymn of the Republic," written in a dark hour of the Civil War, and spreading through the camps and marches

like fire, was worth to the Northern cause possibly more than train-loads of corn and ammunition could have been in its place. Lincoln was so moved by it that he broke into tears at the public singing of it. Lee, on the other side, was finding in the old hymn, "How Firm a Foundation," something of strength and comfort to help him. When Abraham Lincoln died, the people throughout the North sang the hymns that he had found helpful in his life. Nor is it without significance that many thousands of persons sang together all over the land as memorials to Garfield and McKinley, and later to Roosevelt, and to Harding, the hymns that these men had loved.

Such glimpses as the foregoing indicate that the small type of lyrical poetry called the hymn has had a good deal to do, first and last, with the ideas and emotions of the people of the continent.

From THE HYMN AS LITERATURE.

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by

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RELIGIOUS EDUCATION



NOVEMBER 1924

ISAAC WATTS, A PIONEER IN RELIGIOUS
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DRAMATIZATION OF HYMN
ONE HYMN A MONTH
PRINCETON THEOLOGICAL SEMINARY
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An Historical Edition

The History and Interpretation of each hymn and tune facing it.

THE CENTURY CO.

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New York City

The Century Church Bulletin

Edited by

CAROLINE B. PARKER

ISAAC WATTS, A PIONEER IN RELIGIOUS EDUCATION

It is impossible to open Dr. Reeves' fascinating book, THE HYMN AS LITERATURE, and not find an interesting bit of knowledge. We have discovered that Watts was a pioneer in religious education and we are reprinting the following from the book.—THE EDITOR.

IN 1715, Watts issued what was to be one of the notable children's books of the English language. From reading the child-books of Edward Lear, Lewis Carroll, and Robert Louis Stevenson, one might—if Watts's had not been a household book before these writers were born—make various speculations as to what kind of book for children could come from a Puritan doctor of divinity, contemporary of Butler and Congreve and Swift.

"Dear friends," writes Watts, in the preface, "to all that are concerned in the Education of Children. It is an awful and important charge that is committed to you. The wisdom and welfare of succeeding generations are intrusted with you. . . . There is something so entertaining in rhyme and meter that it will incline children to make this part of their duty a diversion."

Watts's idea of educating by means of diversion and his book of verses probably appealed as little to the mind of the contemporary English schoolmaster as to that of John Gay. These verses are to our ears curiously old-fashioned and didactic for children's poetry. But still they have a note that appeals to universal childhood. Song IV begins:

Whene'er I take my walks abroad,
How many poor I see!
What shall I render to my God
For all his gifts to me?

Not more than others I deserve,
Yet God hath given me more,
For I have food while others starve
Or beg from door to door.

Song V has a patriotic note:

I would not change my native land
For rich Peru with all her gold;
A nobler prize lies in my hand
Than East or Western Indies hold.

The third line here is Doctor Watts's expression and not that of a child. The first stanza of Song VI, "Praise from the Gospel," is suited to the young Calvinist and the young Britisher:

Lord, I ascribe it to thy grace,
And not to chance as others do,
That I was born of Christian race,
And not a heathen or a Jew.

A stanza from Song XII shows that Watts would not have the children pampered:

Happy the child whose youngest years
Receive instruction well;
Who hates the sinner's path and fears
The road that leads to hell.

And one from Song XIII:

'Tis dangerous to provoke a God;
His power and vengeance none can tell;
One stroke of his almighty rod
Shall send young sinners quick to hell.

One cannot say how much practical effect Song XVI, "Against Quarreling and Fighting," has had, but generation after generation has learned the admonition. The idea of the last two lines is obvious and simple enough for very young children to grasp immediately; but what a world this would be indeed if mature minds could grasp and apply its spirit!

Let dogs delight to bark and bite,
For God hath made them so;
Let bears and lions growl and fight,
For 't is their nature to.

But, children, you should never let
Such angry passions rise;
Your little hands were never made
To tear each others' eyes.

These lines from Song XVII, "Love Between Brothers and Sisters," somehow have the ring of true child literature:

Birds in their little nests agree;
And 't is a shameful sight
When children of one family
Fall out and chide and fight.

From Song XX, "Against Idleness and Mischief":

How doth the little busy bee
Improve each shining hour,
And gather honey all the day
From every opening flower!

"WATCHMAN, TELL US OF THE NIGHT"

A Hymn Dramatization

by

F. A. LINDHORST

SCENES

INTRODUCTION—The Background for the Message

SCENE I—The Prophet's Vision and Prophecy

SCENE II—The Worship of the Watchman

SCENE III—The Vision of the Travelers through the Watchman's Message
Adoration and Worship

INTRODUCTION

To be Read to the Congregation

The Hymn "Watchman, Tell us of the Night" finds its text in the twenty-first chapter of Isaiah, the eleventh verse—"He calleth to me out of Seir, Watchman, what of the night? Watchman, what of the night?" The Babylonians have taken the Israelites captive and are holding them in servitude. The one hope of the Israelites is that Jehovah will save them that they may return unto their chosen city Jerusalem. Isaiah holds up before them a promise of deliverance. In this particular chapter he explains his divine message and command by saying that the Lord has ordered him to "Go, set a Watchman, let him declare what he seeth." In other words, the command has come for him to look into the future with his prophetic eye and relate the signs of the times. He does so, and proclaims what he foresees—the downfall of Babylon and the salvation of his people.

While the Babylonians are enjoying life, the enemy Cyrus is approaching to attack the city. History tells us that the prophecy was correct: that Cyrus did take the city of Babylon and released the captive Israelites that they might return to their own country, believing that a dissatisfied race in captivity is more dangerous than a freed people worshipping as they desire.

Now the writer of our hymn has taken the general idea of the Watchman as suggested in this chapter of Isaiah and has given it a New Testament message. The vision of the Watchman is not the destruction of Babylon and the freedom from political servitude of God's people; but the coming of the Savior of Mankind as foretold by the "glory-beaming star." In this short dramatization we have attempted to portray (1) The Prophet Isaiah and his vision, as a setting for the hymn itself. (2) The worship of the Watchman

NOTE—This dramatization has been used successfully with Vacation Bible School pupils, Epworth League Institute groups, and Church Worship services. It can be used with large or small numbers, with elaborate or simple settings.

in adoration of the star he has seen. (3) The portraying of the vision and message of the Star to the Travelers by the Watchman. (4) The Worship of the Travelers as they kneel in adoration of the Message and the New-born Christ-child.

SCENE I—THE PROPHET'S VISION AND PROPHECY

Isaiah should be represented by a man or older boy if possible; otherwise let a young woman take the part. Where possible use the pipe-organ as background, and let some number suggesting worship be played after the reading of the introduction.

THE PROPHET enters from the right wing of the platform and slowly advances to the middle of stage. He gives the following selections from the 21st, 9th, and 55th chapters of Isaiah.

I have seen a vision; the Lord hath spoken, I have heard; I come to declare the message of the Lord unto thee! "For thus hath the Lord said unto me, Go, set a Watchman, let him declare what he seeth." And behold, he saw a chariot with a couple of horsemen. And he proclaimed, "Babylon is fallen, and all the graven images of her gods he hath broken unto the ground." Israel shall be redeemed. Israel is freed; The Lord hath been good unto his people.

"The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined. For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The Everlasting Father, The Prince of Peace."

"Seek ye the Lord while he may be found, call ye upon him while he is near. Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon."

(Exit slowly, left wing. Music continues)

SCENE II—THE WORSHIP OF THE WATCHMAN

Enter WATCHMAN (should have good solo voice as well as good speaking voice). He comes in slowly and as he reaches the front of the stage on the side, he stops and peers into the darkness as if looking for the approach of some one. He walks across the stage and looks intently in the other direction. As he turns back he lets his eyes casually fall about thirty degrees above the horizon and is startled. He exclaims:

"The Star! Surely the Christ is come."

He falls upon his knee and, with bowed head, worships. Then, raising his head toward the heavens, reverently gives Psalm 25:1-5 as a prayer.

"Unto thee, O Lord, do I lift up my soul. O my God, in thee have I trusted. Let me not be ashamed; let not mine enemies triumph over me. Yea, none that wait on thee shall be ashamed. They shall be ashamed that deal treacherously without cause. Show me thy ways, O Lord; Teach me thy paths. Guide me in thy truth, and teach me; for thou art the God of my Salvation; On thee do I wait all the day."

A Voice off the stage, A TRAVELER, as if from a distance:

"Watchman, what of the night?"

Pause. Watchman arises from knees and listens. The Traveler again calls, this time nearer:

"Watchman, what of the night?"

The Watchman turns in the direction of the voice and answers:

"The morning cometh, and also the night:

If ye will inquire, inquire ye: turn ye, come."

SCENE III—VISION REVEALED TO THE TRAVELERS

Organ at this point begins hymn, "Watchman, tell us of the night," and the Travelers (any number, dressed in Hebrew costumes of Bible times) enter and begin singing.

"Watchman, tell us of the night, what its signs of promise are."

The Watchman replies, singing:

"Traveler, o'er yon mountain's height, see that glory-beaming star."

Continue the singing antiphonally between the Travelers and the Watchman. Appropriate business.

TRAVELER—"Watchman, doth its beauteous ray aught of joy or hope foretell?"

WATCHMAN—"Traveler, yes; it brings the day, promised day of Israel."

TRAVELER—"Watchman, tell us of the night, higher yet that star ascends."

WATCHMAN—"Traveler, blessedness and light, peace and truth, its course portends."

TRAVELER—"Watchman, will its beams alone gild the spot that gave them birth?"

WATCHMAN—"Traveler, ages are its own, see, it bursts o'er all the earth."

TRAVELER—"Watchman, tell us of the night, for the morning seems to dawn."

WATCHMAN—"Traveler, darkness takes its flight, doubt and terror are withdrawn."

TRAVELER—"Watchman, let thy wanderings cease; hie thee to thy quiet home."

WATCHMAN—"Traveler, lo, the Prince of Peace, lo, the Son of God is come."

When the Watchman sings, "Traveler, lo, the Prince of Peace, lo, the Son of God is come," let the Travelers be even more attentive, and then, as the meaning of his message dawns upon them, let them kneel and bow their heads in silence.

The organ begins softly, "O Little Town of Bethlehem," or the choir may sing, in the distance, a stanza of it, and as the music of the hymn reaches the Watchman, he too should kneel and bow his head.

At the close of this hymn—"O Little Town of Bethlehem"—the Travelers and Watchman sing together with raised heads:

"Jesus calls us; o'er the tumult
Of our life's, wild, restless sea;
Day by day his sweet voice soundeth,
Saying, 'Christian, follow me!'

"Jesus calls us: by thy mercies,
Savior, may we hear thy call,
Give our hearts to thine obedience,
Serve and love thee best of all. Amen."

Let the pastor step to the front and give a prayer and benediction in keeping with the message of the dramatization.

LIGHTS

Have all lights turned off. Use the spot-light throughout, as follows.

SCENE I—Clear spot.

SCENE II—Blue spot, representing "night."

SCENE III—Blue spot, using color wheel; let the yellow light slowly begin to appear as "Watchman, tell us of the night, for the morning seems to dawn," is sung. Full yellow light by the time the Watchman sings, "Doubt and terror are withdrawn." Keep the yellow light until the last line of the last stanza, then remove it and give a strong white light.

"ONE HYMN A MONTH"

DR. WILLIAM P. MERRILL of the Brick Presbyterian Church, New York, gives testimony that, in spite of his many pressing tasks in a great metropolitan church, he spends no less than one and a half hours per week in selecting the hymns for his services. Quoting this fact, the Reformed Church *Messenger*, Philadelphia, calls attention to the still more significant fact that the Reformed Church has had nearly all of its people give special attention to the study of one great hymn a month. It is mentioned in passing that the

hymn of Henry Harbough, "Jesus, I Live to Thee," which was sung at the grave in Vermont where Calvin Coolidge, Jr., was buried, was the hymn which the entire Reformed Church made the subject of special study during the month of June.

Closer attention to the selection of its hymns, and more emphasis upon congregational learning of many less familiar but powerful hymns, is a lesson which all Protestant Churches can well afford to study.

PRINCETON THEOLOGICAL SEMINARY CHORUS

The Rev. F. D. Jenkins of Princeton Theological Seminary has done a splendid piece of work for church music with the young theologues and he has given us permission to tell THE CENTURY CHURCH BULLETIN readers about it.

TWO years ago Mr. Jenkins noticed that among the two hundred theologues there were several who had fine voices. He was interested in music and from time to time he invited groups to sing. He gradually organized quartettes and after some sifting found that he had four good quartettes. As nearly all of the men had had experience in the college glee clubs they read music well.

The group met for weekly practice and were soon in concert shape. Mr. Jenkins gave them the most classical and pure music—for example, Gloria In Excelsis, from the Mozart 12th Mass; Unfold, ye Portals, from the Redemption; Adoremus Te, Palestrina; a Gregorian number and similar types. A quartette filled out the program. Concerts were given in New York City and Princeton and were well received.

Last year the Seminary Chorus gave three concerts in New York to enthusiastic audiences. Their work was highly commended by several eminent professionals and so many invitations to return to New York were received that it was impossible to accept them all.

An all-day concert was given in Philadelphia and New York, and was broadcast. Trenton and Princeton demanded concerts and the Chorus appeared there.

The aim of the leader of this splendid work has been to present to the men the best music for their own education and uplift. The great masters were followed whenever it was possible to obtain male chorus arrangements. Dr. Davison of Harvard is rendering splendid service in transcribing these fine compositions for chorus work. Occasionally a man would ask for something humorous or lighter

but Mr. Jenkins says that he has observed that often the men who have asked for the less heavy numbers in the beginning of the year, become the most attached to them as the work progresses. As one student expressed it, "The classic music is like the backwoodsman's beard. It grows on you."

Mr. Jenkins' belief that the average person is more profoundly reached by classical and pure music than he is aware and that if he had more of it he would outlaw the lower level, has grown into a conviction. Sometimes an audience thinks a program "over its head" and lacking a little in "popular" appeal, but it is because of unfamiliarity with fine sacred music. When we have this type of music in all of our churches the inferior types will not be tolerated. But in consideration of the fact that the less musically educated mass has to have some numbers that are more nearly like those he has been accustomed to, simpler things were interpolated, but *all* were good music.

The repertoire of the Princeton Seminary Chorus changes constantly. The men enjoy the work, although it involves expenditure of valuable time in an intensely busy institution with a short year (October to May). They are willing to sacrifice themselves for the real benefit they are receiving. The friends and alumni of the Seminary are universally enthusiastic over the fine record the Chorus has already made.

The members of Princeton Theological Seminary Chorus will soon be ministers themselves, and the educational value of the musical training they are receiving will be of incalculable worth to them and to the churches they will serve.—*The Editor.*

MRS. WM. LYON PHELPS RECOMMENDS THE PRODUCTION OF "THE CHILDREN'S CRUSADE"

WHAT could be more wonderful than to present THE CHILDREN'S CRUSADE, by Elisabeth Woodbridge? This book is dedicated to Miss Katherine Jewell Everts, and is written by a thoroughly accomplished writer. Elisabeth Woodbridge has written books on the technique of the drama, has written many short stories and original plays, and this latest pageant-drama of hers deals with one of the most pathetic, and yet one

of the most inspiring, episodes in history, the famous Children's Crusade of the year 12 2, which was led by Stephen. It makes decidedly picturesque drama, and the full-page illustrations in the book will be of great assistance in costuming and posing. Furthermore, no elaborate amphitheatre is required. This play can be given in any garden, glade, or meadow, or indoors.

The Christian Kingdom


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PRESBYTER. C. M. D.


HENRY VAN DYKE, 1912

WALTER O. WILKINSON, 1895


UNISON



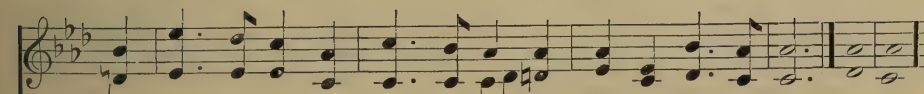
1. O Lord our God, thy might - y hand Hath made our coun - try free;
 2. The strength of ev - ery state in - crease In Un - ion's gold - en chain;
 3. O suf - fer not her feet to stray; But guide her un - taught might,
 4. Through all the wait - ing land pro - claim Thy gos - pel of good - will;



From all her broad and hap - py land May wor - ship rise to thee;
 Her thou - sand cit - ies fill with peace, Her mil - lion fields with grain.
 That she may walk in peace - ful day, And lead the world in light.
 And may the joy of Je - sus' name In ev - ery bos - om thrill.



Ful - fill the prom - ise of her youth, Her lib - er - ty de - fend;
 The vir - tues of her min - gled blood In one new peo - ple blend;
 Bring down the proud, lift up the poor, Un - e - qual ways a - mend;
 O'er hill and vale, from sea to sea, Thy ho - ly reign ex - tend;



By law and or - der, love and truth, A - mer - i - ca be - friend!
 By u - ni - ty and broth - er - hood, A - mer - i - ca be - friend!
 By jus - tice, na - tion - wide and sure, A - mer - i - ca be - friend!
 By faith and hope and char - i - ty, A - mer - i - ca be - friend! A - men.

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Reprinted from HYMNS FOR THE LIVING AGE.

THE SCHOOLS ARE DEMANDING BETTER MUSIC IN THE SUNDAY SCHOOLS

FORMER United States Commissioner of Education Claxton thinks that the music learned in the Sunday-school plays an important part in the life of the nation. In a recent address before the Federation of Music Clubs he expressed the belief that better music in church and school should receive the support of all people.

It was a bad day for music and musical education in this country, said Mr. Claxton, when Sunday-school leaders, in their worthy desire to make the Sunday-school more popular, introduced the so-called popular music. The trouble with much of this music is that it is too popular. Children are naturally music-lovers; their tastes are unformed; their standards of music are created largely by the music they learn in church and common school; and it is unfortunately true that too often the music they learn in their schools fits them for appreciation of nothing much higher than jazz.

Why are they given cheap music in church when there is a vast collection of hymns

which, in their music and words, would rightly minister to both their religious and artistic natures? Fortunately, the churches are asking themselves this question, and to ask it seriously is the first step towards better music for the Sunday-schools.

In the public schools of cities and towns, the past few years have been marked by the employment of Supervisors of Music, giving full time to the teaching of music as one of the most important subjects in the curriculum. A splendid beginning has been made toward musical education in the towns, but in the rural schools, outside of a few high schools, there is practically no music. In more than half the schools of America, says President Miessner, of the National Music Supervisors' Association, there is no organized musical activity at all.

Unless the praise we give to music is mere lip-service, the time is here when music in the schools must have more attention from officials, school committeemen, teachers, and parents.

IMPORTANT ANNOUNCEMENT OF A NEW BOOK

by

**CHARLES REYNOLDS BROWN, Dean
YALE UNIVERSITY
DIVINITY SCHOOL**

WE ARE happy to announce that we shall publish in the early part of the New Year—

TEN SHORT STORIES

under the following titles.

The Man Who Fought the Stars
The Guide Who Scorned "Safety First"
The Young Woman Away from Home
The King With the Green Eyes
The Three Mighty Men
The Prince with the Big Head
The Woman Who Painted Her Face
The Man with the Handicap
The Girl Who Risked It
The Specter at the Feast

All who know Dean Brown's books will await the publication of this one with keen interest.

THE LIGHT OF THE WORLD

Given at the Rural Chautauqua,
Twining, Mich., July, 1924

OUR pageant was very successful. We drew a crowd of two thousand, where one thousand has been considered a big crowd. The costumes were splendid. Perhaps you would be interested to learn how we made armor for crusaders. We made just a straight jacket to waist-line and dipped them into two quarts of gasoline into which we had emptied one and a half pints of aluminum paint. After they had dried, we took black paint and marked off imitation mail cloth. The Odd Fellows kindly furnished helmets, shields, and spears and they proved to be a very spectacular group. We rather consider giving something on this line each year.

MRS. AVIS BLACK.

THE Dramatic Work Shop of Memorial Chapel Social Center of Buffalo, New York, is hard at work. Miss Nauth, the director, writes that a play has been sent to the Prize Play Contest, Huguenot Players of New Rochelle. We hope this group will be successful in winning a prize.



Choir, Fort McPherson, Ga. Luther D. Miller, Chaplain. First Vested Choir in the Army.

EXTRACT FROM OFFICIAL LETTER SENT OUT

by the

CHIEF OF CHAPLAINS OF THE ARMY

JOHN T. AXTON, *Colonel, U.S.A.*

THE standard hymn-book is THE ARMY AND NAVY HYMNAL, published by The Century Company, of New York, and should be so specified. This hymnal was adopted by the Quartermaster-General as being the most nearly suited to the needs of all chaplains. It was compiled by the chaplains of both the Army and the Navy and contains an ample number of selections from Protestant Catholic, and Jewish hymnology. The hymnals are packed in suitable waterproof steel containers, fifty books in each case, but requisition for the containers must be made. The articles enumerated in the Tables are usually held in storage at some depot and

all Quartermasters know how to get them. All that chaplains have to do is to ask their local supply officer to secure the property for them.

Because of its general and pan-sectarian character, the music of this entire hymnal was orchestrated by the Army Music School, and a band arrangement made for the fifty most popular pieces. Although the orchestration and band arrangement are not in the Tables as a part of the chaplain's equipment, it is believed that commanding officers will approve the purchase of these when the chaplain can demonstrate that they are needed in his work.

DR. FOSDICK'S DECISION

TO understand the answer which Dr. Fosdick made yesterday to the committee of the New York Presbytery, one must recall what went before. He is a Baptist clergyman who for some years has been acting as associate minister in a Presbyterian church. There was no offense in this, and probably no notice would have been taken of it had not Dr. Fosdick become known as a man of liberal views in theology. They were not made prominent in his preaching, which had been of such power as to draw great throngs to hear him, but the fact was seized upon by extreme conservatives in the Presbyterian Church to move against Dr. Fosdick. They first thought of something like a trial for heresy, but as he was sustained by the great majority of the ministers and elders of the New York Presbytery, that course seemed hardly feasible. Accordingly, the point was made by the General Assembly that the continued employment of a Baptist minister in a Presbyterian church was "irregular," and that Dr. Fosdick should be required to become a Presbyterian or else the First Church must give him up as an associate minister.

To the case as thus put to him, Dr. Fosdick now makes a clear and conclusive reply. He would have no objections to complying with the request of the General Assembly on denominational grounds, as he is a great believer in church unity, and would have inter-denominational exchanges and fellowship greatly extended, instead of being restricted. But he is unwilling to commit himself to anything which would look like a "closed shop" in the church. Moreover, he does not feel in conscience that he could assent to the ancient creed which Presbyterian ministers are required to accept for

"substance of doctrine," especially since to do so would expose him to the unhappy interpretation of stretching his principles a little in order to keep his position. The result will be, of course, that he will give up his associate ministry in the First Presbyterian Church, though he may still be invited from time to time to preach there.

It is plain that the whole loss will fall not upon Dr. Fosdick, but upon the Presbyterian Church. It will have convicted itself in the eyes of the lay public not only of a certain denominational narrowness, but of the folly of giving up the services of a preacher whose good report has filled the whole city, become known throughout the entire country, and reached the knowledge of the churches in England. Such a voice as that of Dr. Fosdick's is in no danger of being silenced by any technical ecclesiastical veto. He has but to speak, anywhere, and people will flock to hear him. Without artifice in the pulpit, or the slightest trick of ministerial sensationalism, he has moved thousands by the quality of his thought and the depth and sincerity of his religious emotions. When a church, no matter of what denomination, has at its disposal such a preacher of spiritual power in a time of dominant materialism, it is so stupid as to be almost wicked to let him go. It seems very close to a violation of the Scriptural injunction to quench not the spirit. But Dr. Fosdick need not think of abandoning his great following or his high mission. If not in one pulpit, then eventually in another, his exceptional vocation for the ministry will, no doubt, be exemplified so long as strength and life do not fail him.—*Editorial, the New York Times, October 7, 1924.*

"LET ME WALK IN THE FIELD"

I said, "Let me walk in the field."
He said, "Nay, walk in the town;"
I said "There are no flowers there,"
He said, "No flowers, but a crown."
I said, "But the sky is black,
There is nothing but noise and din;"
But he wept as he sent me back,
"There is more," he said, "there is sin."
I said, "But the air is thick
And clouds are veiling the sun;"
He answered, "Yet hearts are sick,
And souls in the dark undone."
I said, "I shall miss the light
And friends will miss me, they say."
He answered, "Choose tonight,
If I am to miss you, or they."

I pleaded for time to be given.
He said, "Is it hard to decide?
It will not seem hard in heaven
To have followed the steps of your Guide."

I cast one look at the field,
Then set my face to the town;
He said, "My child, do you yield,
Will you yield the flowers for the crown?"

Then into his hand went mine,
And into my heart came he;
And I walk in the light divine,
The path I had feared to see.

—George MacDonald.



Easter Pageant—"Dawning." Given on April 27, 1924, at the Church of the Ascension, Mount Vernon, N. Y. More than one hundred participated.

THE readers of THE BULLETIN will be interested in another picture of the group that is doing such fine work in religious drama in the Church of the Ascension, Mount Vernon, N. Y. We were glad to reproduce a photograph of the players in their Christmas (1923) pageant, "When the Star Shone."

THE Easter pageant, "The Dawning," was so successful that it was chosen as part of the closing exercises of the Teacher Training Schools of the Diocese of New York. The entire program was so interesting that we give you a brief report.

The production, under the direction of Mrs. William L. Odell, who is also a member of the faculty of the New York Church Normal School, was rendered with such rare simplicity and depth of feeling throughout that at its close there was left with the large audience who witnessed it the impression that they had, indeed, been personal spectators of the events thus realistically presented.

The program for the evening was interesting and well balanced. Rev. Harry P. Nichols, president of the Board of Religious Education, made a brief introductory address, followed by the report of the chairman of the Teacher Training committee, Dr. Samuel W. Patterson.

The address of the evening was made by the bishop of the diocese, the Rt. Rev. Wil-

liam T. Manning, who emphasized the great need, at the present time, for careful teaching in the field of religious education. "The Christian Religion," the bishop said, "is not following a set of teachings or code of ethics, but faith and trust in the teacher, Jesus Christ Himself as He now lives. We must have more than mere knowledge of mind, we must have knowledge of heart and soul, a consciousness of right relation with Jesus Christ which will express itself in right relation with our fellow-men."

A significant feature of the evening was the awarding of certificates to 51 negro students from St. Philip's Normal School Branch, and also the fine rendering of several selections by the chorus of St. Philip's Branch, directed by Arthur Redding, of St. Cyprian's Chapel. Harry Burleigh, the well known composer of negro spirituals, sang two of his compositions.

Miss Jessica De la Mater gave two dramatic readings from the Bible, and the program closed with the pageant by Ascension Church School.—*The Editor.*

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LETTERS WE LIKE TO RECEIVE

While we shall miss the BULLETIN for the summer months, still we feel it has well earned a rest, and we shall look forward to receiving it in the fall, which we certainly hope we may do.

Sincerely yours,

J. W. FAUST, *Playground and Recreation Association of America*

I wish to express my appreciation of THE HYMN AS LITERATURE. I have examined it with interest and find it a very thorough, sympathetic, and profitable treatment of the subject. I shall hand it to our Professor of Practical Theology, who has a course in hymnology. He may find it to his advantage to use it as a text-book, or a book of reference.

Yours very sincerely,

WARREN H. LANDON, *President, San Francisco Theological Seminary.*

We discovered the merits of the HYMNS FOR THE LIVING AGE through copies that came to us by our requests through the contributing Boards of Peking University. Out of a possible twenty or more books, we chose this as the most suitable for our students. Professor Augustine Smith was my teacher for three years, so I feel as if he were coming to help me out in person.

PROFESSOR BLISS M. WIAIT,
Peking University.

For three years we have used the HYMNAL FOR AMERICAN YOUTH in our Sunday-school and find that the material grows more and more interesting as we become more familiar with it.

Last year and again this year, I am using the HYMNAL in connection with the county Sunday-school work—it is rich in songs for the children—in which I am interested.

During our State Sunday School Convention last fall, I had the privilege of hearing Mr. Smith conduct worship periods from the HYMNAL. We people here in Missouri feel it a privilege to hear him.

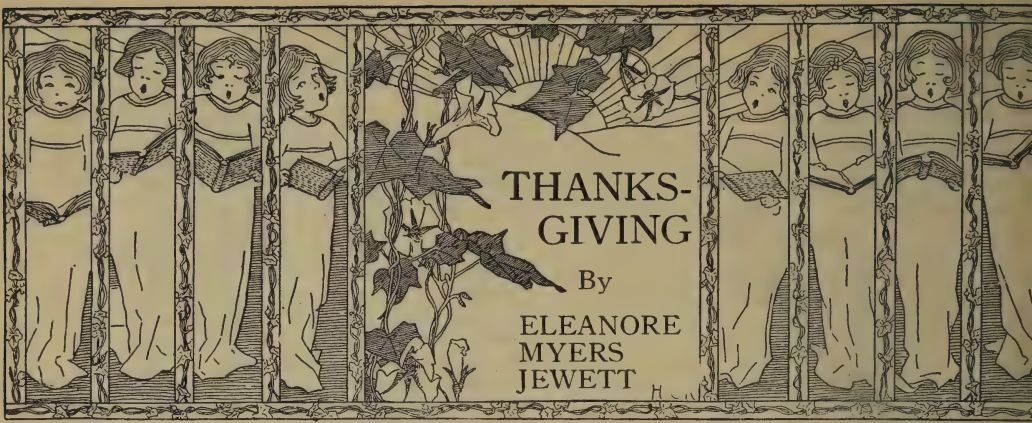
MRS. VIRGIL C. DARR,
Porter Community Sunday School, Kirksville, Missouri.

I am particularly glad to use the AMERICAN HYMNAL FOR CHAPEL SERVICE, because hymnology is my especial interest, and the thing that brought me to Ginning. In working with the National Y. W. C. A. in previous years, I had come to the conclusion that we were not using this means of spiritual development as we could do in China; that, on the contrary, we were often puzzling students, and even counteracting the teaching we were giving in other ways, by the hymns we gave them to sing. Some of our very good ones, even, are meaningless over here, because they reflect only our own background and religious history. So the last time I was in America I spent a good deal of time looking up hymns, with the double purpose of getting a very slender volume of our best present-day ones translated, if possible, and of finding those in which to steep students like ours, who speak English, so that eventually they may produce their own. At that time this volume of yours was not yet published. The book has meant a great deal to us even in these few months. We can sing it, feeling that it is just in line with what we are trying to stand for in other ways, and it is so rich in variety, and so good in music, that it is most satisfying. Again and again the students have expressed their appreciation of it, and this commencement several of them who could not come back begged us to let them have copies to take away with them.

MISS ADA A. GROBILL,
Ginning College, Nanking, China.

Some time ago I received THE LIVING WORD: THE BIBLE ABRIDGED. It is a fascinating book. I like its plan. It gives one a comprehensive idea of the Bible as a whole in a most entertaining and inspiring way. I should think it would be invaluable to the preacher. As I went through the book it seemed to have a fund of suggestiveness for sermons. The topics would be most excellent ones for a series of sermons or prayer-meeting lectures covering the Bible. I really am quite enthusiastic about the book. Thank you for such a helpful contribution.

L. H. MURLIN, *President, Boston University.*



THANKS-GIVING

By

ELEANORE
MYERS
JEWETT

WHEN the first song-sparrow warbles
 In the spring,
When a bluebird flashes by
 On gleaming wing,
When the bloodroots, waxen white,
Fill the waysides with delight,
And the crocuses are bright
 Blossoming;

When the summer morning mists
 Are pearly gray,
When I hear the veery trill
 His winding lay,
Or, in fall, when I behold
Trees in flaming red and gold,
And the corn-shocks, dry and old,
 Stacked away;

When I hear the lake ice snapping
 In the night,
When the moon upon the housetops
 Glistens bright,
When the fine, kind snow slips down,
Clothing hill and field and town
In a fairy ermine gown,
 Soft and white;

Lord, in moments such as these,
 Rich and rare,—
Spring or summer, autumn, winter,
 Anywhere,—
Through my heart there sweeps along
Wordless praise as deep and strong
As a glad, sweet rush of song
 Or a prayer!

By permission of St. Nicholas

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The Century Church Bulletin

DEVOTED TO A DISCUSSION
OF CHURCH MUSIC: DRAMA
IN THE CHURCH: PAGEANTRY
RELIGIOUS EDUCATION



DECEMBER 1924

LEGENDS AND FACTS ABOUT THE MOTHER
OF JESUS

THE HOME OF JESUS

AN ART NIGHT-SERVICE IN A MUSICAL SET-
TING

HYMN — We Three Kings of Orient Are
A FAITH THAT SINGS

A CHURCH SCHOOL OF PAGEANTRY

WHAT THE CHAPLAINS HAVE ACCOMPLISHED
INTERESTING THE CHOIR BOYS

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353 FOURTH AVENUE

NEW YORK CITY

The Century Church Bulletin

Edited by

CAROLINE B. PARKER

LEGENDS AND FACTS ABOUT THE MOTHER OF JESUS

PREËMINENT among types of motherhood will ever stand Mary, mother of Jesus. Many are the legends and poetic fancies that cluster about her, but she still remains a human mother, intuitive, courageous, unselfish. In the Apocryphal Gospel of the Birth of Mary, which has been attributed to St. Mark, she is said to have been born in Nazareth, the daughter of Lady Anna and Joachim, both of the "house of David." Her parents were long childless and were taunted for this misfortune. In fact, they were so much persecuted that alms were refused to them when they were in need. Angels foretold Mary's birth. She was, says the same tradition, in temple service from the age of three to that of fourteen; she had performed a marvelous "religious dance" upon the steps of the altar. She was "loved by all the house of Israel" and was chosen to wear the purple veil. At fourteen she was espoused to Joseph, after an angel had appeared to him with a message, and a dove, transformed from Joseph's rod, had alighted upon the head of Mary. Seven virgins were her companions.

Into the womanhood of Mary came the greatest joy and the deepest sorrow ever allotted to a woman. Did she compose her Magnificat?

There are no recorded utterances of Mary, the mother, when the shepherds and wise men came to pay homage. We have no portrait of her during the years of her son's boyhood when "Jesus advanced in grace and stature and in favor with God and man." Two occasions, at least, called forth sentences from her which have been directly quoted. On the occasion of his delay in the Temple, at twelve years, asking and answering questions of the learned doctors, she reproached him for the anxiety which, for three days, he had caused his parents: "Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing." The second time that her words were remembered was at the marriage at Cana, when the supply of wine gave out and she said to Jesus, "They have no wine." Then, in spite of his recorded rebuke to her, "Woman, what have I to do with thee? mine hour is not yet come," she said to the servants, "Whatsoever he saith unto you, do it." Luke and John, who tell these incidents and others of a per-

sonal nature, doubtless received their information from Mary.

One expressive sentence tells her character during this boyhood period of Jesus: "She kept all these sayings in her heart." The old rendering, "pondered these sayings," is even more significant. While Jesus, evidently the eldest son, with brothers and sisters in the home at Nazareth, was "subject unto his parents," after the episode in the Temple, Mary was not forgetful of his difference from her other children; but she was a faithful mother to all her household. Joseph, who apparently died while Jesus was a youth or young man, was a carpenter. He taught his trade to Jesus, as all Jewish fathers were accustomed to instruct their sons in some craft. We may believe that the little "carpenter's shop" was either a part of the house or close beside it. It was a simple home in which Mary lived, but it was a deeply religious one. She knew the Scriptures and the Psalms, probably some of the prophecies, and she taught these faithfully to her children. She brought them up to attend the synagogue. When Jesus entered into a strange city, he went to the synagogue to pray, "as was his wont." While he may not have been financially able to attend the paid schools of the scribes, it is evident that some of the latter became interested in this boy, with his unusual mind and lofty spiritual understanding, and that they had allowed him to "dispute," or talk, with them about deeper problems of their religion before he went up to the Temple for his consecration at twelve years.

Into her home life Mary brought other elements than those of open religious teaching. She was, like all Jewish women, careful in the making of bread and preparing of other foods; was dutiful in all household ways. Jesus uses in his parables many figures of speech that are drawn from his intimate knowledge of domestic customs in a small household—the grinding of corn, the kneading of cakes, heating the ovens, hiding the leaven, the weaving and spinning of flax and linen, the bottling of wine, the mending or patching of clothes, the hunting for a lost coin, the wish for a place to hide treasures "where neither moth nor rust doth corrupt, and where thieves do not break through nor steal." Nazareth was on the

caravan route, on the way chosen by many pilgrims, this "basin among the hills." Jesus and his family had many chances to offer their simple hospitality to travelers and to learn facts about the world outside their village from these traders or pilgrims. Four other sons, probably brothers or half-brothers of Jesus, and two sisters or more shared this home. One may imagine that Mary had days full of domestic work and worry. It cannot be doubted, however, that she, like Mary of Bethany, "sat at the Lord's feet and heard his word"; that of her it might be said, she also "hath chosen the good part, which shall not be taken away from her."

There was another influence from that Nazareth home that Mary shared. The love of nature, of the wheat as it grew and the flowers as they blossomed, of the sheep on the hillsides and the birds nesting in the trees. Such delights were reflected in the words of Jesus. From his mother, also, and the neighbors and guests, he would hear of stories like the prodigal son or the injustice of tax-gatherers and judges. The frequency of his allusions to the "poor widows" is considered by some writers as evidence that Mary was a widow, and in very humble circumstances, during the young manhood of Jesus. Perhaps after the other sons grew up and went away from home, and the daughters married at Nazareth, the home was broken up, and Mary went to Bethany to live with her sister or other relatives. There is implied tribute to Mary in the universal chivalry of Jesus toward all women; he never spoke harshly of them; he never warned men against them, as did so many Pharisees of his day. He spoke strangely to (or of) his own mother on two occasions, if reports are correct, that of the marriage at Cana and, again, when some one told him, interrupting his teaching, "Thy mother and thy brothers are without and would speak to thee." As on the previous occasions,—at the Temple, at Cana,—so now he assured them that he had a wider mission than that to his family, that he was sent about his Father's business," that he was a brother to mankind. It is noteworthy that Mary, his mother, showed no signs of being annoyed or angered by such replies. She told them to Luke and John afterward without any unpleasant comment, but rather with understanding of their real meaning and his true mission. Such was a fine, noble-minded mother.

It is evident that Mary accompanied Jesus occasionally on his visits away from Nazareth. Recall Longfellow's dramatic dialogue on "The Marriage in Cana"; from "Christus: A Mystery."

ARCHITRICLINUS.

Who is that youth, with the dark azure eyes,
And hair in color like unto the wine,
Parted upon his forehead and behind
Falling in flowing locks?

PARANYMPHUS.

The Nazarene
Who preacheth to the poor, in the field
and village
The coming of God's kingdom.

ARCHITRICLINUS.

And tell us, she with eyes of olive tint,
And skin as fair as wheat, and pale
brown hair,
The woman at his side?

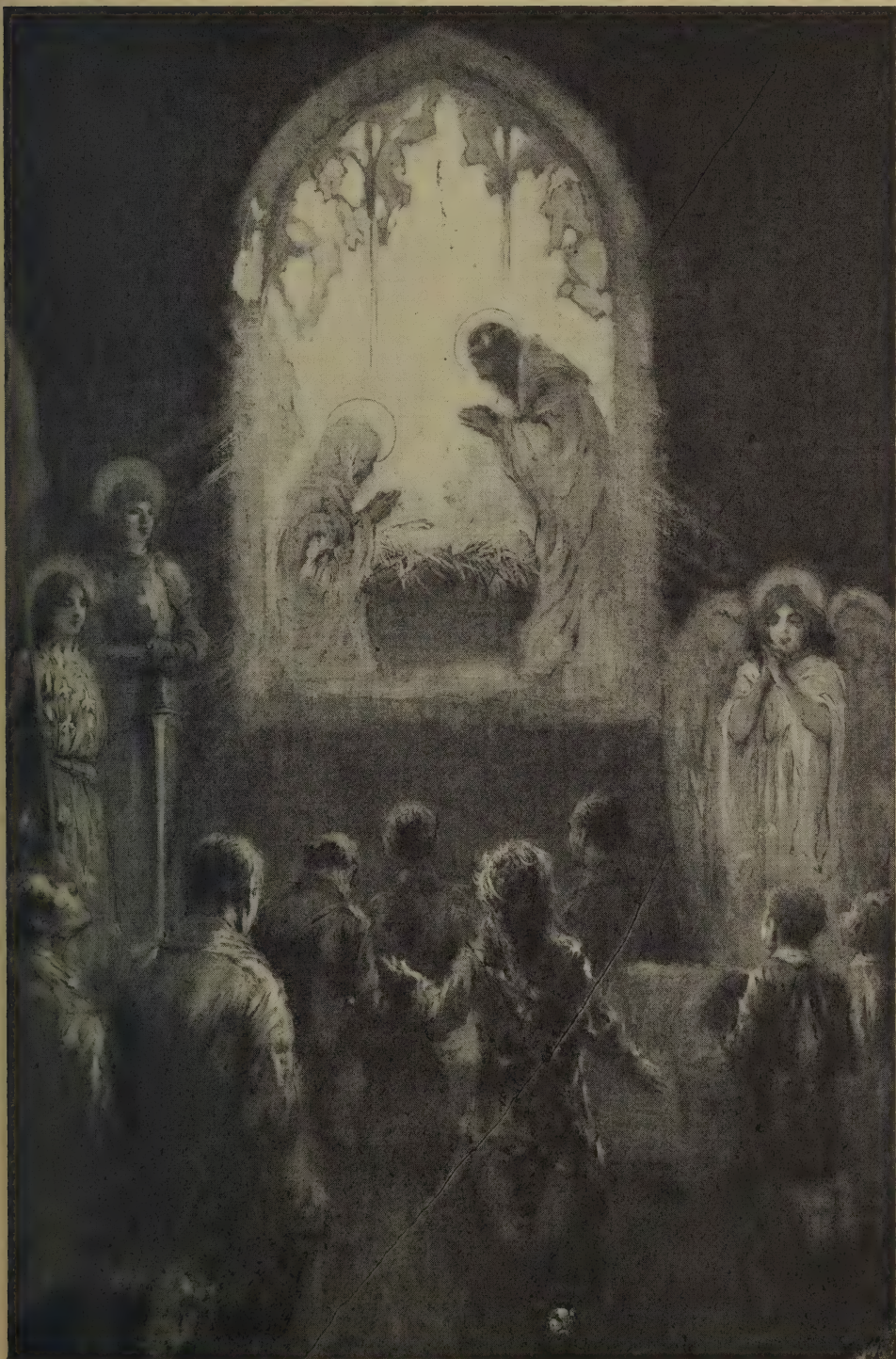
PARANYMPHUS.

His mother, Mary.

When Jesus returned to Nazareth and was rejected, perhaps his mother was there, suffering and yet holding fast her faith. When his brothers turned away from him, assuming that he was unbalanced mentally,—and one can understand why they might think so before his real revelation,—Mary remained faithful. How many of his miracles she witnessed, we do not know; it is not likely that she accompanied him upon many of his journeys when he was preaching. She was with him that last week at Jerusalem and stood not far away during that last scene upon the cross. Every mother's heart can sympathize with her agony. Seeing her, Jesus thought of her comfort and spoke those historic words to her and John: "Woman, behold thy son! Then saith He to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home." There was a tradition that she went with John to Asia Minor, where she lived for eleven years after the death of Jesus, dying at the age of fifty-eight. In literature and art, Mary, as virgin or as mother, has been celebrated far more often than any other character in history. The Madonnas represent a wide range of religious and emotional imagination; Rossetti's sonnet to "Mary's Girlhood" is humanly appealing. Mrs. Browning has put into verse the moments of Simeon's prophecy when Jesus was brought as an infant to the altar, and that of the Crucifixion:

Mother full of lamentation,
Near that cross she wept her passion,
Whereon hung her child and Lord;
Through her spirit, worn and wailing,
Tortured by the stroke and failing,
Passed and pierced the prophet's word.

From "Women of the Bible," by Annie Russell Marble, Reprinted by permission.



—From ST. NICHOLAS. Used by permission.

THE HOME OF JESUS

Leader:

So sweetly through that humble home
The rippling laughter went
That Mary felt the world's blue dome
Too small for her content.

And careful Joseph, while he held
The boy in grave caress,
Wist not what tender thrill dispelled
His work-day weariness.

The crown set softly, only rings
Of baby hair agleam
With lusters dropt from angel's wings
And starlight down a dream.

The thorn-tree was a seedling still,
And with laughter's frolic chime,
The Christ-child did his father's will,
As when, of elder time,

A ruddy lad in Bethlehem
Was keeping sheep and played
Blithe music on his harp to them
Before the psalms were made.

Katherine Lee Bates.

Leader:

I wish I had been His apprentice, to see Him each morning at seven
As He tossed His gray tunic far from Him, the Master of earth and of
heaven.

When He lifted the lid of His work chest and opened His carpenter's kit
And looked at His chisels and augers and took the bright tools out of it.

In Unison:

To hear Him say softly, "My helper, now bring me the level and rule."
To hear Him bend over and teach me the use of the artisan's tool.
To hear Him say, "This is a sheep gate, to keep in the wandering flock,"
Or, "This is a stout oaken house sill. I hope it will rest on a rock."
And sometimes His mother might bring us our meal in the midsum-
mer heat,

Outspread it so simple before us, and bid us sit down and eat.

Then with both of us silent before Him, the blessed Messiah would
stop

To say grace, and tremulous glory would fill the Nazareth shop.

Robert McIntyre.

*From SERVICES OF THE OPEN.
Reprinted by permission.*

AN ART NIGHT-SERVICE IN A MUSICAL SETTING

by J. Elmer Russell; North Presbyterian Church, Binghamton, New York

AN ART NIGHT-SERVICE with an appropriate musical setting was held in the North Presbyterian Church, Binghamton, New York, Sunday evening, the nineteenth of October.

From one of the art stores of the city a copy of Hoffman's impressive picture, "Christ in Gethsemane," was borrowed. The picture was in colors and the dealer was very glad to frame it for use at the service. As a return courtesy, the news story of the service in the daily papers mentioned incidentally that the picture had been lent by the art store. The church calendar also called attention to the fact:

The service, besides being written up in the press, was further brought to public attention by the following notice in the Saturday evening papers.

DOES GOD SEND TROUBLE?

Sooner or later, troubles comes to us all.

Loss, accident, sickness, pain and sorrow, from them there is no escape.

But the dregs of every cup of trouble is the fear that God has forgotten us, or does not care.

In the light of a brilliantly illuminated copy of Hoffman's great painting, "Christ in Gethsemane," the meaning of trouble will be considered at the North Church Sunday evening.

And the thrill of the music! It will touch your heart. It will lighten your burden. All through the week you will be humming "In the Garden" and "The Touch of His Hand on Mine."

NORTH PRESBYTERIAN CHURCH

J. ELMER RUSSELL, *Minister*
Chenango and Munsell Streets

Quite naturally, the service was largely attended, and the congregation seemed to find in it a real inspiration.

The picture was placed in front of the pulpit and was veiled until the sermon was to begin. Then the lights of the church were dimmed to the vanishing point, the picture was unveiled, and brightly illuminated with a spot-light, produced by an ordinary stereopticon, properly focused, and with no slide in the carrier. The best elevation for the picture and the most satisfactory lighting were carefully studied in advance.

There is nothing very new in using a copy of a painting at an evening service. Dr. W. L. Stidger, of Detroit, advocates the plan in one of his books. What was done in Binghamton was to work out an original musical setting.

The North Church is fortunate in having a large Skinner organ, with a gifted musician at the keyboard. His selections were such popular and appealing numbers as: Schubert's "Ave Maria;" Sullivan's "Lost Chord;" Wagner's "Evening Star;" and, for a postlude, Rossini's "March of the Priests."

Great hymns were chosen, which the congregation could sing and which had the atmosphere of the service. "Stand up, stand up for Jesus" was the opening one. Then the story of the picture was read from Mark 14:32-42, after which the soprano and alto voices sang, "Into the woods my Master went," by Sidney Lanier, to the tune by Peter C. Lutkin, in HYMNS FOR THE LIVING AGE. The minor strains of the melody made an exquisite duet. After prayer the congregation sang "Art thou weary, art thou languid?" As an offertory solo, "In the Garden" was sung by the baritone, the quartette taking the chorus.

It was at this point that the lights were dimmed and the picture was unveiled. As the brilliant illumination brought out the kneeling Saviour, the organ played softly, "'Tis Midnight and on Olive's brow."

For the next ten minutes the pastor of the church interpreted the message of the picture, leading up to the question "Does God send trouble?" After his address, and while the lights were still dimmed, "The Touch of His Hand on Mine" was sung by the tenor, the quartette again taking the chorus. The hymn begins:

There are days so dark that I seek in vain
For the face of my Friend Divine;
But tho' darkness hide,
He is there to guide
By the touch of his hand on mine.

Sung in the darkened church, with the congregation looking at the Christ in Gethsemane, it brought to the hearts of those who listened the message of comfort and trust which the service was planned to express.

After the lights again shone out in the auditorium, the congregation sang, "Still will we trust, though earth seem dark and dreary." The closing prayer and benediction followed. Then the dimmers were used again, while sunset-colored lights played over the golden pipes of the organ and the chimes played, "I need Thee every hour."

The Son of God

132 THREE KINGS OF ORIENT P. M. John Henry Hopkins, Jun., 1857

GASPARD



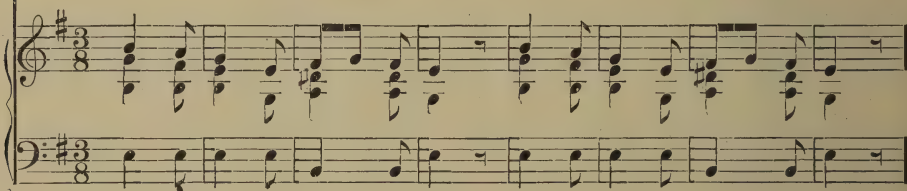
1. We three kings of O - ri - ent are, Bear - ing gifts we trav - erse a - far,
Glo - rious now be - hold Him a - rise, King, and God, and Sac - ri - fice;

MELCHIOR

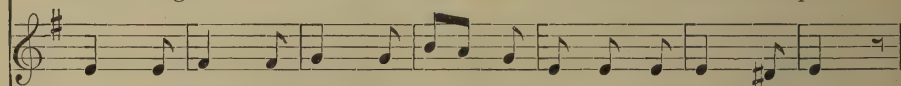


1. We three kings of O - ri - ent are, Bear - ing gifts we tra - verse a - far,
5. Glo - rious now be - hold Him a - rise, King and God, and Sac - ri - fice;

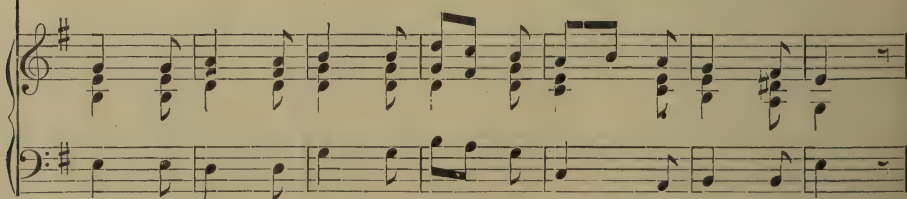
BALTHAZAR



Field and foun - tain, Moor and moun - tain, Fol - low - ing yon - der star.
Heav'n sings Al - le - lu - ia: Al - le - lu - ia the earth re - plies.



Field and foun - tain, Moor and moun - tain, Fol - low - ing yon - der star.
Heav'n sings Al - le - lu - ia: Al - le - lu - ia the earth re - plies.



The Nativity

REFRAIN. *After each verse.*

O star of won - der, star of night, Star with roy - al beau - ty bright;

West-ward lead-ing, still pro-ceed-ing, Guide us to thy per - fect light. A - MEN.

INTERLUDE.

GASP. 2. Born a king on Beth-le-hem plain, Gold I bring to crown Him a-gain,
 MEL. 3. Frank-in-cense to of - fer have I, In - cense owns a De - i - ty night:
 BAL. 4. Myrrh is mine; its bit - ter per - fume Breathes a life of gath-er-ing gloom;

King for ev - er, Ceas - ing nev - er O - ver us all to reign.
 Prayer and prais - ing All men rais - ing, Worship Him, God on' high.
 Sorrow-ing, sigh - ing, Bleed - ing, dy - ing, Sealed in the stone - cold tomb.

John Henry Hopkins, Jun., 1857

Verses 2, 3, and 4 should be sung as solos, the accompaniment and refrain being unchanged.

A FAITH THAT SINGS

by Dr. Henry Hallam Saunderson

AT the glowing heart of religion is the experience of the individual man when he comes into conscious contact with the spirit of God. It is supremely true of the Christian religion that it calls men into this experience. One of the first names for the Christian religion was "gospel" or "good news." To fulfil that name, it had to be news—the new experience of the re-born soul. And it had to be good news, a message that brought gladness. No wonder, then, that with the coming of the Christian religion into the world, there came a new emphasis on singing; and that down through the ages, since then, Christian hymns have had a mighty influence.

The material out of which Christian hymns are made has to be material which will flow into the forms of poetry; and it has to be fittingly associated with music. It is not logical, like theology, nor didactic. It contains great ideas; but they are seen necessarily in the radiant light of spiritual experience. Otherwise, these ideas would not move to the tread of rhythm, nor shape themselves in the beauty of rhyme, nor link themselves with joy of great music, as does the Christian hymn.

The Christian religion has been the inspiration of one of the most influential forms of literature that was ever created, the writing of hymns. Few people have any realization of the vast bulk of this literature. One hymn-writer, Charles Wesley, wrote more than six thousand hymns. Tens of thousands have been written during the Christian centuries. The times of great religious revivals have been marked by the production of hymns. The deep stirring of men's souls has been an impulse toward this work; but conversely, the singing of hymns has done much to produce and perpetuate revivals.

Not until Professor Jeremiah B. Reeves wrote his great book, "The Hymn as Literature," has there been a work which so delightfully presented this important subject. With great thoroughness, the book surveys the field of Christian hymnody from the very beginnings down to the present time. If Christian ministers would read this book, and could lead their people to read it, there would be in Christendom a new appreciation of hymn-singing which would have a mighty influence on the spiritual life of the churches. Indeed, in its hymns the Christian Church has one of its most effective implements—possibly its supreme implement—for the evangelization of the world. The faith which sings is the faith which most deeply moves men's hearts.

A CHURCH SCHOOL OF PAGEANTRY

IN its reaching out for increased power and service, the modern church has hit upon religious drama and pageantry as valuable means to those ends, and has brought the young to it with new interest and increased devotion. The tentative efforts in this direction have resulted finally in the establishment of church pageantry schools, where the whole art of the religious drama is being taught in a thoroughgoing manner. One of the most important of these schools is established at the St. John's Military Academy, Delafield, Wis., with departments of History, Composition, Acting, Stage Craft, Liturgical Drama, Educational Dramatics, Story Telling, The Puppet Dance, and Music, and with a full corps of competent instructors.

Thus the recent discussion as to the availability of dramatics for the church receives solution in an institution sponsored by the clergy and established under the auspices of the Episcopal Church. The religious mystery-plays of the Middle Ages, the arts of the stage, and the sacred dances, still performed in Far Eastern and some Spanish religious establishments, have been exhaustively studied, and the staging of such is systematically taught in this summer course, the rates for instruction in which are invitingly low, so as to be available for any parish, however conditioned.

An examination of the literature put out by the school shows a fine and praiseworthy effort to meet all the requirements vital for such instruction. In a sixteen-page announcement all the advantages of the course of instruction, with the names of the distinguished sponsors and the staff of teachers, the character of the curriculum and the small cost of instruction, with the charm of the location of the school, are set forth exhaustively enough. There is also a plenitude of illustrated descriptive matter.

All persons, of any religious denomination, are admitted to the classes, which are interspersed with regular religious services, to keep the work of the pupils closely in touch with the religious spirit.

NAVY CHAPLAINS WANTED

ONE hundred chaplains are wanted in the United States Navy. Every Chaplain on regular assignment has a parish of approximately 1,200 men. Pay and allowance ranges from some \$3,000, on entering the service, to \$6,000 in its higher ranks. Further information can be obtained from Office of Chief Chaplains, Bureau of Navigation, Washington, D. C.

from THE CHURCHMAN, August 16, 1624

REVIEW OF "THE POWER OF AN ENDLESS LIFE"

MANY devotional books are centered upon, and end with, the Crucifixion. This book, as may be inferred from the title, is centered upon, and begins with, the Resurrection. It was there that the disciples make what the author calls the "discovery of immortality." "When the conviction came that their Master lived eternally and that nothing on earth could terminate his comradeship with them, they lived a new life in a new world; not an easy life in a kindly world, but a life of heroism in a hostile world. That life and that world were illuminated, however, by this matchless radiance of faith in the immortality of their spirits and in a comradeship with their Master which should be unending." But that led to an even greater experience—"the duty of immortality." "It would be unfair

to the truth," he says, "to minimize the moral courage which had come to these disciples—not merely the kind of courage that can do one heroic act, or that enables a man to fling his life away in one glorious moment of self-forgetfulness; but the courage that could undertake years of toil and hardship, could face persecution, and could unite joy with the anticipation of martyrdom. It could be no slight thing which gave them that matchless heroism. It was nothing less than an experience, convincing them against all their doubts and despondency that their Master lived, had revealed Himself to them, and had commanded them to go out and preach His Gospel."

The Power of an Endless Life,
By Henry Hallam Saunderson,
The Century Co., New York.

from THE LITERARY DIGEST INTERNATIONAL
BOOK REVIEW, August, 1924

"WHERE ARE WE IN RELIGION?"

by Joseph Fort Newton, D.D.

IN a review of a group of religious books, Dr. Newton says: "Long ago, Maurice felt that he was living on the eve of a spiritual awakening more searching and profound than that of the sixteenth century. Once again those most tremulously sensitive to the deeper movements of our time feel such an awakening to be imminent. . . Maurice, in his day, felt that the truth which should stand out starlike on the horizon was the indwelling of the Holy Spirit. So, again, men are seeking to recover the sense of the everywhere-ness of God. . . For that reason the number of books dealing with the Holy Spirit—God in action—is very significant, showing a new emphasis upon the inwardness of religion, and its meaning as a source of power as well as an order of ideas. . . .

"George Fox came to his end with these words on his lips: 'I am clear, fully clear.' Having followed the Inner Light in the midst of the years, at eventide there was light all around the sky. With most men to-day the way is dim and uncertain—not clear, not dark. Dostoevsky held that the future of civilization lies with those who live as citizens of Eternity in Time, men who know 'The Power of an Endless Life' as Dr. Saunderson portrays it, recapturing much of

the lost radiance of the early, simple, all-conquering faith of the first followers of Christ. Only a conviction of the Eternal Life, here and now, can dignify, purify, and exalt our lives, and make us equal to the demands and adventures required by our tangled time. Where are we in religion? We are searchers, all of us, after a more satisfying and fruitful experience of things immortal, our quest uniting a desire for the sanctification of personal life with the determination to apply what Beecher called 'executive Christian ideas' to the conduct of life socially, nationally, and internationally. This means the rebirth of the Life of the Spirit in heroic and holy lives and in a new social order to rise out of the ruins of the old, with its sectarianism in religion, its brutality in industry, and its inhumanity in the laws of nations. In some such direction the deeper movement of faith and aspiration is tending, and, while it still is twilight,

'Behind the night,
Waits the great unborn, somewhere afar,
Some white, tremendous daybreak.'

The Power of an Endless Life,
By Henry Hallam Saunderson,
The Century Co., New York

EXTRACTS FROM THE ANNUAL REPORT OF THE CHIEF OF CHAPLAINS (COLONEL JOHN T. AXTON) TO THE SECRETARY OF WAR

VOLUNTARY attendance upon religious services conducted at army camps, posts, and stations increased more than 300,000 over the total for the preceding year. The marked progress and improvement over former years is attributed to the hearty co-operation of commanding officers and to the fact that the standards for chaplain personnel are gradually being raised, their training is becoming more effective, and supervision of their work more active and alert.

The chaplain's field has become more complex and perfected. The opportunity afforded by the public services is large, but the traditions which formerly limited a chaplain to pulpit utterances and to pastoral ministry have disappeared. He now deals with the broad questions of religious education, the modern Sunday-school, the young people's movements, the daily press and its place in religion. He is in the riding-hall, on the drill-ground and target-range. He is

in the gymnasium, on the gridiron, wherever men assemble for play and recreation. Whatever interests his soldier parish, interests him. He has contact with those in any type of trouble, visits guard-house and hospital frequently. He is the friend, counselor, and guide of all, irrespective of creed or sect.

The total attendance of officers and enlisted men and their families at divine worship for the year was 1,339,473. By the law of averages, this indicates that every one in the military establishment attended some form of religious service at an army post eleven times during the year. This does not take into account the large attendance of military personnel upon services in communities near their stations, nor does it include those services which are conducted by chaplains of the Officers' Reserve Corps and National Guard in the great summer camps.

The various types of services may be summed up as follows:

Mass	1,891	141,620
Benediction	67	4,775
Morning services, Protestant	3,838	348,660
Evening services, General	3,399	519,394
Sunday-school	4,010	175,032
Bible-class sessions	200	13,134
Guard-house	658	20,100
Hospital, other than station or general	105	2,991
Young People's	17	2,773
Week Night	1,499	110,994
Total	15,684	1,339,473
Marriages	556	
Baptisms	722	
Funerals	924	

The greatest work of chaplains is not expressed in any form of tabulation or statement. Those quiet and frequently unnoticed offices which, after all, constitute the real joy of a clergyman's life, are the ones that

have required the most thought, time and attention on the part of chaplains and have brought the finest results to those among whom they minister.

INTERESTING THE CHOIR-BOYS

LAST year I decided to give at the evening services between Christmas and Lent a series of addresses on "The Great Hymns of the Church." Such a series is one that generally delights both the rector and congregation. I had not thought of the choir particularly in preparing the addresses, but soon the boys came forward and expressed great interest, which they showed by unwavering attention during their deliv-

ery. I decided that I would encourage this, so I offered an award to be given to the boy who should pass the best examination on the various addresses at the completion of the course. The examination was held and the award made. I was surprised at how much the boys had caught and remembered. They have had evidently great appreciation for the hymns they continually sing.—*The Rev. E. J. Cleveland, Fall River, Mass.*

A CHILDREN'S CORNER

ANY child who goes into the Church of Our Saviour, Brookline, Mass., finds a place that is always ready to welcome him, for near the font is the "Children's Corner." Here, on a little shelf, he will see some colored pictures, books of Bible stories, or stories of the Church's heroes, with more colored pictures to look at; prayers or a verse from a hymn, printed out by hand on a card; a tiny vase or two of flowers; and close by, to help him to pray, is a child's-size prayer-desk with a prayer-card on it and a picture above. If it be a very young child who comes, there is a small, low table with a "Bible A B C" and pictures and prayers that appeal to his years. The children of the parish know that each week there is something new to look at and to learn from, and that at any time they may go to their own Children's Corner, by themselves, under no grown-up supervision. And they do this—coming in for a few minutes in the afternoon or on Saturday or before or after church services on Sunday. A small sign of suggestions hangs near the "Corner": "Be very quiet, please"; "Touch and look at anything you like"; "Kneel for one prayer before you go." All these suggestions are carried out by the children. Any parish that is thinking of starting a "Children's Corner" will find that the leaflet "Suggestions for a Children's Corner"—price, two cents—obtainable from the Department of Religious Education, 1 Joy Street, Boston, Mass., gives explicit directions and prices of books, pictures, etc.

WOMEN OF THE BIBLE

IN his "Seven Ages of Washington" Owen Wister tries to humanize the "Father of his Country," justly complaining that he has stood far too long on a lofty pedestal, removed from the sympathy and comprehension of the man in the street. In rereading the originals of some of Washington's speeches, the author discovered that what Washington, in a certain address, really declared to Congress was not: "Gentlemen, your appropriations are totally inadequate," but "My friends, your relief measures are but a flea-bite on our necessities."

So in her admirable "Women of the Bible," just off the press of the Century Co., Mrs. Annie Russell Marble has succeeded in presenting many familiar female figures, both from the Old Testament and the New, not as heroines, saints or martyrs, but as wives and helpmates, carrying out woman's never-ending, ever necessary work in Biblical times in much the same general essentials as do our American women to-day. Or, as Mrs. Marble herself says of her plan: "To reveal the Hebrew father and mother, son and daughter, in domestic and racial traits, emphasizing the general influences of the women in education, household management, hospitality, prophetic inspiration and industry, during periods of moral and religious elevation and decline."—ROBERT K. SHAW, *Librarian, Public Library, Worcester, Mass.*

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BE SURE THAT YOUR CHURCHES AND CLUBS ARE
ENROLLED IN THE HYMN CONTEST FOR 1925.
THE REPORTS FOR 1924 ARE STIMULATING

Kansas City, Mo., conducted thirty contests and were sponsored by the Council of Religious Education. Wichita, Kansas, reports ten Vacation Bible Schools entering and five more at work during July and August. Kansas is using the Hymn Contest plan in the regular course of study of the Week Day Religious Schools. Beaumont, Texas, held eight contests, Clarksdale, Miss., seven, Youngstown, Ohio, and Gadsden, Ala., Hamilton, Mo., Richmond, Ind., Muscatine, Iowa, Jacksonville, Fla., Washington, D. C., Tignal, Ga., Providence, R. I., Austin, Texas, Tulsa, Okla., and Los Angeles, Cal., have each reported from four to eight contests. Hundreds of other towns all over the country report at least one contest.

Texas records nineteen senior and five junior clubs as having adopted the course of study; eight clubs have put on the Hymn Contest, and ten of these organizations have produced pageants. A new department,—the Texas Composers' Guild, has been inaugurated, with Carl Venth as chairman.

The Y. W. C. A. of Washington, D. C., adopted the Federation Hymn Memory Contest for the boys' summer camp!

The rules will be changed slightly this season. There will be no age limit. The awards, if any, can be decided by those taking charge of each contest. Eight new hymns selected from the song book, *HYMNS OF SERVICE*, will be added to the twelve used last year. The price of the book is 40 cents.

Certificates will be given by the National Federation of Music Clubs, signed by Mrs. John F. Lyons and myself and the state chairman of the respective States of the winners. If the twelve hymns of last year are completed (or the eight of this year), one gold star will be added. If all twenty are completed and examinations are taken, two gold stars will be added. The State naming the largest number of winners will be announced at the Biennial in Portland.

GRACE WIDNEY MABEE, *Chairman*

CHURCH MUSIC COMMITTEE, NATIONAL FEDERATION OF MUSIC CLUBS,
221 South Van Ness Street, Los Angeles, Cal.



Good News On Christmas Morning

GOOD news on Christmas morning,
Good news, O children dear!
For Christ once born in Bethlehem
Is living now, and here!

Good news on Christmas morning,
Good news, O children sweet!
The way to find the Holy child
Is lighted for your feet.

Good news on Christmas morning,
Good news, O children glad!
Rare gifts are yours to give the Lord
As ever wise men had.

Good news on Christmas morning,
Good news, O children fair!
Still doth the one good Shepherd hold
The feeblest in His care.

Thank God on Christmas morning,
Thank God, O children dear!
That Christ who came to Bethlehem,
Is living now, and here.

MARY MAPES DODGE

4046.954

The Century Church Bulletin

DEVOTED TO A DISCUSSION
OF CHURCH MUSIC: DRAMA
IN THE CHURCH: PAGEANTRY
RELIGIOUS EDUCATION



JANUARY 1925

A MESSAGE FOR 1925
INTEGRITY IS IMMORTAL
HYMN—I WOULD BE TRUE
SONG FESTIVAL OF THE TWELVE MONTHS
AMERICANISM AND RELIGION
INTIMATIONS
THE HARBOR
EGLISE METHODISTE EPISCOPALE
DE FRANCE
HERE AND THERE

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THE BULLETIN just filled up this month and we have no advertising space left; but if you need hymn books for any of your services, religious dramas, pageants, books on costuming and producing, religious "reading" books, write to us for information and complete catalogue.



THE CENTURY CO.

353 FOURTH AVENUE
NEW YORK CITY

The Century Church Bulletin

Edited by

CAROLINE B. PARKER

A MESSAGE FOR 1925

I have lived a long time; and the longer I live, the more convincing proofs I see of this truth,

That God Governs the Affairs of Men.

And if a sparrow cannot fall to the ground without his notice, is it possible that an empire can rise without his notice?

We have been assured in the sacred writings that except the Lord build the house, they labor in vain that build it. I firmly believe this; and I also believe that without his concurring aid, we shall succeed in this political building no better than the builders of Babel.

BENJAMIN FRANKLIN

INTEGRITY IS IMMORTAL

Wisdom exalteth her sons,
And sustaineth them that seek her.
He that loveth her, loveth life;
And they that turn to her early shall be filled with gladness.
If thou seest a man of understanding, get thee betimes unto him,
And let thy feet wear out the steps of his door.
Let thy mind dwell upon the ordinances of the Lord,
And the days of eternity, who shall number?
The height of the heavens, and the breadth of the earth,
And the depth of the sea, and wisdom, who shall search them out?

Wisdom hath been created before all things,
And the understanding of prudence from everlasting.
To whom hath the root of wisdom been revealed?
And who hath known her shrewd counsels?
There is one wise, and greatly to be feared:
The Lord, sitting upon his throne.

My son, if thou comest to serve the Lord,
Prepare thy soul for temptation.
Set thy heart aright, and constantly endure,
And make not haste in time of calamity.
Cleave unto him, and depart not from him,
That thou mayest be rewarded at thy latter end.

Accept whatsoever is brought upon thee,
And be long-suffering when thou passest into humiliation.
For gold is tried in the fire,
And acceptable men in the furnace of adversity.
Put thy trust in God, and he will help thee:
Order thy ways aright, and set thy hope on him.

Ye that fear the Lord, wait for his mercy;
And turn not aside, lest ye fall.
Ye that fear the Lord, put your trust in him;
And your reward shall not fail.
Ye that fear the Lord, hope for good things,
And for eternal gladness and mercy.
Look at the generations of old, and see:
Who did ever put his trust in the Lord and was ashamed?

And meditate continually in his commandments.
He shall establish thine heart,
And if thou desire wisdom, she shall be given unto thee.

Let us now praise famous men,
And our forefathers that begat us.
The Lord manifested in them great glory,
Even his mighty works from the beginning;
Such as did bear rule in their kingdoms,
And were men renowned for their power,
Giving counsel by their understanding;
Such as have brought tidings by their foresight,
Leaders of the people by their counsels,
And, by their understanding, men of learning for the people;
Wise were their words in their instruction:
Such as sought out musical tunes,
And set forth verses in writing;
Men richly furnished with ability,
Living peaceably in their habitations.

All these were honored in their generations,
And were a glory in their days.
There be some of them that have left a memorial behind them
To declare their praises.
And some there be which have no memorial,
But the glory of their work shall not be blotted out.
Their bodies are buried in peace,
And their name liveth to all generations.
The people will declare their wisdom,
And the congregation will tell forth their praise.

For the memory of virtue is immortal;
For it is recognized both before God and before men.
When it is present, men take example of it;
And when it is departed, they earnestly desire it.
Throughout all time it marcheth, crowned in triumph,
Victorious in the strife for the prizes that are undefiled.

From THE LIVING WORD (The Bible Abridged) By permission.

The Christian Life

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PEEK. 11. 10. 11. 10.

HOWARD ARNOLD WALTER, 1883-1918

JOSEPH YATES PEEK

1. I would be true, for there are those who trust me;
2. I would be friend of all—the foe, the friend-less;

I would be pure, for there are those who care; I would be
I would be giv-ing, and for-get the gift; I would be

strong, for there is much to suf-fer; I would be brave, for
hum-ble, for I know my weak-ness; I would look up, and

there is much to dare, I would be brave, for there is much to dare.
laugh, and love, and lift, I would look up, and laugh, and love, and lift. A-men.

Used by permission of J. Yates Peek

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From HYMNS FOR THE LIVING AGE

II. Song Festival of the Twelve Months

PART ONE—Symbolic Processionals with singing.

PART TWO—General Program.

1. ORGAN PRELUDE—"March of the Magi Kings." *Dubois*

2. JANUARY (New Year)—Processional of Bell Ringers. (Carrying large tissue paper bells and swinging them in time to the music.)

HYMN:

(*Hymnal for American Youth, No. 223.*)

- 1 Ring out the old, ring in the new,
Ring, happy bells, across the snow;
The year is going, let him go;
Ring out the false, ring in the true.
- 2 Ring out old shapes of foul disease;
Ring out the narrowing lust of gold;
Ring out the thousand wars of old,
Ring in the thousand years of peace. Amen.

3. FEBRUARY (Lincoln's and Washington's Birthdays)—Processional of Flag Bearers.

(Carrying the Pine Tree Flag, the Grand Union Flag, the Betsy Ross Flag,
and the "Star Spangled Banner" (fifteen striped flag).)

HYMN:

(*Hymnal for American Youth, No. 201 or 200.*)

(To "Via Militaris" or "St. Gertrude.")

Marching with heroes,
Comrades of the strong,
Lift we hearts and voices,
As we march along;
O the joyful music
All in chorus raise.
Theirs the song of triumph,
Ours the song of praise.

Chorus:
Marching with the heroes,
Comrades of the strong,
Lift we hearts and voices
As we march along. Amen.

4. MARCH (Lent and Passion)—Processional of Vested Choir Boys with Cross.

HYMN:

(*Hymnal for American Youth, No. 106.*)

Beneath the cross of Jesus
I fain would take my stand,
The shadow of a mighty rock
Within a weary land;
A home within the wilderness,
A rest upon the way,
From the burning of the noon-tide heat,
And the burden of the day. Amen.

5. APRIL (Easter)—Processional of Palm Bearers with Easter Lilies. (Palm branches should be elevated on each "Alleluia.")

HYMN:

(Hymnal for American Youth, No. 114.)

Christ, the Lord is risen today, Alleluia!
 Sons of men and angels say: Alleluia!
 Raise your joys and triumphs high, Alleluia!
 Sing, ye heavens, and earth reply. Alleluia! Amen.

6. MAY (Mother's and Father's Days and Children's Week)—Processional carrying White and Red Carnations.

HYMN:

(Hymnal for American Youth-Services, p. 42.)

There is beauty all around,
 When there's love at home;
 There is joy in every sound,
 When there's love at home.
 Peace and plenty here abide,
 Smiling sweet on every side,
 Time doth softly, sweetly glide,
 When there's love at home.

Chorus

Love at home, love at home,
 Time doth softly, sweetly glide,
 When there's love at home. Amen.

7. JUNE (Children's Day)—Rainbow Processional (arranged by Marion Faye Stickney).

(Each singer represents a flower, wearing a green cape of crepe paper or bunting, with caps representing the color, and possibly the shape of flower.)
 Order of march:

WHITE FLOWERS...daisy, hyacinth, lily, jonquil or orange blossom.
 REDclover rose, or poinsetta.
 PINKmountain laurel, arbutus, hepatica, or sweet briar.
 ORANGEsunflower, ox-eye daisy, nasturtium, or cowslip.
 YELLOWdandelion, chrysanthemum, daffodil, or buttercup.
 GREENfour-leaf clover, smilax, ivy-green, fern, holly, or myrtle.
 BLUEForget-me-not, pansy, larkspur, or canterbury-bell.
 VIOLEThyacinth, lilac, heliotrope, or violet.
 WHITEviolet, lilac, rose, chrysanthemum, snow-drop, or hawthorn.

HYMN:

(Hymnal for American Youth No. 288.)

All the happy children (to "Hermas")
 Gladly join our song,
 Rising to the Father,
 In a chorus strong.
 Birds are brightly singing,
 Leaves are opening wide,
 Flower bells are ringing
 Forth on every side.

Chorus:

All the happy children
 Gladly join our song,
 Rising to the Father
 In a chorus strong. Amen.

8. JULY (Independence Day)—Processional of the Stars and Stripes.
 (With trumpeters.) (A flag for each singer.)

HYMN:

(Hymnal for American Youth, No. 245.)

God of our Fathers, whose almighty hand
 Leads forth in beauty all the starry band
 Of shining worlds in splendor through the skies,
 Our grateful songs before thy throne arise. Amen.

9. AUGUST (Out-door Life)—Processional of Boy or Girl Scouts or Camp Fire Girls with ceremonial lights.

HYMN:

(Hymnal for American Youth, No. 17.)

Day is dying in the West,
 Heaven is touching earth with rest,
 Wait and worship while the night
 Sets her evening lamps alight
 Through all the sky.

Holy, holy, holy, Lord God of Hosts,
 Heaven and earth are full of thee,
 Heaven and earth are praising thee,
 O Lord most high. Amen.

10. SEPTEMBER (Rally Day)—Processional featuring Church and Sunday School Flags and Banners.

HYMN:

(Hymnal for American Youth, No. 200.)

Onward Christian soldiers,
 Marching as to war,
 With the cross of Jesus
 Going on before.
 Christ, the royal Master,
 Leads against the foe:
 Forward into battle
 See his banners go. *Chorus.*

11. OCTOBER (Community Thrift)—Processional of Trumpeters carrying long trumpets of pasteboard covered with gold or silver paper.

HYMN:

(Hymnal for American Youth, No. 225 and 226.)

Hail the glorious golden city, (to "Beecher.")
 Pictured by the seers of old.
 Everlasting light shines o'er it,
 Wondrous tales of it are told.
 Only righteous men and women
 Dwell within its gleaming wall;
 Wrong is banished from its borders,
 Justice reigns supreme o'er all.

HYMN:

(Hymnal for American Youth, No. 250.)

(One stanza with refrain, same key as "Beecher." Should follow without pause.)

He hath sounded forth the trumpet that shall never call retreat;
 He is sifting out the hearts of men before his judgment seat:
 O, be swift, my soul, to answer him! be jubilant, my feet!
 Our God is marching on. Glory, Glory, Hallelujah!

12. NOVEMBER (Armistice Day and Thanksgiving)—Processional.
 a. Harvest Home Gifts.
 b. Commemoration Wreaths.

HYMN:

(Hymnal for American Youth, No. 239.)

O beautiful for spacious skies,
 For amber waves of grain,
 For purple mountain majesties
 Above the fruited plain.

America! America!
 God shed his grace on thee,
 And crown thy good with brotherhood
 From sea to shining sea! Amen.

13. DECEMBER (Christmas)—Processional group carrying five-inch gold or silver stars on wands.

HYMN:

(Hymnal for American Youth, No. 86.)

There's a beautiful star, a beautiful star,
 That weary pilgrims have followed afar,
 Shining so brightly all the way,
 Till it stood o'er the place where the young child lay.
 Star, star, beautiful star, pilgrims weary we are,
 To Jesus, to Jesus, we follow thee from afar. Amen.

AMERICANISM AND RELIGION

By CLIFTON HARBY LEVY

THIS experiment which we call Americanism can best be tested by the play which it gives to religion. We know that the Pilgrim Fathers came hither that they might live their lives and express themselves to the full. We know too, that when they had established themselves in New England they were quite as ready to insist upon their ownism as had been their oppressors in Old England. It was merely human nature asserting itself. No better and no worse than their persecutors, they were just as certain that their point of view was the only one possible, as were the adherents of other faiths.

Yet the founders of the American Commonwealth insisted that America should be the ground and opportunity for self-assertion and self-realization, and that none should be hampered in the development of truth as he strove toward it. The result has been the appearance of a large number of sects among Protestant Christians, Jews, and even Catholics, such as was impossible anywhere else on earth.

The student of human progress can not fail to be struck with the fact that the tendency within each communion is not toward unity, but in the direction of ever increasing multiplicity. Christianity, for instance, which can be studied historically because it has developed within the last twenty centuries, certainly began as a single faith, yet hardly had it begun to grow, before there were a large number of sects, each claiming to be the one and only true faith.

The Mahometans have passed through a similar experience, and to-day, besides the great divisions of the Sunnites, who accept tradition, and the Shiites, who reject tradition and hold to the text of the Koran alone, there are some thousand sects, distinguished by differences of faith or practice hardly perceptible to the outsider.

Among the Jews, divisions have existed throughout historic time, marked by considerable variations in ritual, practice, and theory.

What then must be the conclusion of this student of religion as manifested in the United States, for instance? Is he not driven to the conclusion that, for some reason, the tendency of mankind is much like that of the rest of the physical world, which is varied to so high a degree that not even two leaves upon a tree are precisely alike in all particulars. Yet out of this infinite variety of nature, God has molded an overpowering harmony, each varied leaf and twig serving a purpose for the whole.

When studying the almost infinite variations in human thought as applied to questions of God, worship, and human duty, is it not justifiable to believe that possibly humanity is working out its destiny through these wide variations, and that truth is so many-sided that no human being can grasp it from every side or gain a complete and exclusive perception or conception of it?

If this be true, then the followers of any creed may learn the great doctrine of humility, and be willing to admit that others have the same right to their modes of thought and worship which they claim for themselves.

This is the logical suggestion of the American ideal, yet just because life is not logical, and most men and women are guided by sentiment rather than reason, few have yet attained this point of view. They are not content with trying to persuade others to share their religious opinions, but insist, and this too with vehemence, that all must agree with them in religious convictions, as if convictions could be compelled.

It may seem strangest of all that the bitterest feeling of opposition is found in those who nominally belong to the same great faith. Possibly here too we see human nature manifesting a very common, if unpleasant, characteristic. If no war is so savage as civil war, no hatred is so great as that between sects of a similar creed. The bitterness which is manifested in discussions at conference of a single creed, between the so-called "Fundamentalists" and the "Modernists" (and these are found in all faiths) is almost laughable, if it were not pitiable. Do they never stop to consider that they are violating the chief principle of the faith when they join in bitter contention?

It is true that in many ages persecution of the adherents of one faith by those of another was very common, but to the American, who is true to the basic concept of the American ideal, persecution in the name of religion is in direct conflict with Americanism. And yet the persecutors are most vociferous in their proclamation of one-hundred-per-cent Americanism. The real American finds no need to protest his adherence to the ideals of his country. It may be taken for granted; and if he be so insistent upon announcing his Americanism, the judicious are tempted to doubt him. It rises almost to the point of self-accusation.

The founders of the American Republic were doubtless far ahead of their age. They were setting up an ideal of government under which there would be free play for self-

development in all branches of thought, especially religious. After the lapse of a century and a half we do not appear to have approached the realization of this state of existence, for many are just as narrow, just is irreligiously intolerant, just as bitter against those who differ from them as they were then. Tolerance should be founded not upon indifference, but upon a real, deep-seated conviction, which admits the right of other convictions to other men and women.

It would be a monotonous world indeed if all human beings looked precisely alike. It would be a sad world, if all men and women thought precisely the same. When we consider that man is the most highly organized creature that we know, the room for differentiation between individuals is multiplied to infinity. Polyps are much more alike than human beings, yet even these differ. Is it not natural then that highly complex men and women should differ in their conclusions as to the most abstruse and difficult problems of human thought, having to do with religion in all its manifestations? If only we would stop to consider this fact, we should not look for uniformity, and might see that it is contrary to the laws of God, as we read them. Knowing that variety is the supreme law of God, we should look for it and greet religious differences as natural phenomena.

There has been a feeling, expressed in various movements toward church unity, that there is an underlying purpose in religion which should make it possible for those professing religious aims to coöperate. Yet

even this has been too often limited to those of the Protestant faith, or, in the broadest way, to those of Christian belief.

Many ministers appealed for world peace when the anniversary of Armistice Day was celebrated. Does it not occur to them that the peace of mankind can be insured only when strife ceases between those who believe in religion, when all religious-minded people demonstrate their real belief in peace by living in accord with all other earnest, moral, upward-striving men and women?

Americanism can prove its right to be only when in this New World we demonstrate our firm adherence to the principle of peace among men as proclaimed by the prophets of all real religions. We can prove this very simply, if not easily, by cultivating the good will that should exist among all believers, no matter what they call themselves. Life is not a matter of labels nor of theologies, but of human purpose made real in human action. In no way do we show this more clearly than in our treatment of our fellow-citizens. If, then, we appreciate God's purpose in creating many men of many minds, if God has given them the desire to find truth, can we not at least be religious enough to let those who are in earnest live with us, and deal with them in the spirit of the law of loving our neighbor as ourselves, a principle accepted by all who have the Bible?

If the churches are in earnest in their proclamation of the outlawry of war among the nations, let them prove it by outlawing war among the religions!

INTIMATIONS

So many pathways lead to Him;
So many forest wild-ways dim
With leaves, in myriad, mute acclaim,
Are all a-tremble with His name!

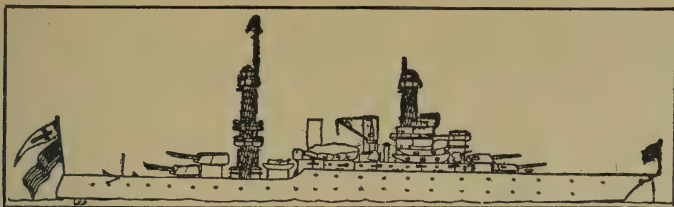
So many valleys where the grass
Has felt His vibrant footsteps pass
Have let the half-kept secret slip
Through some incautious, petaled lip.

So much talk of Him in the breeze,
Such plain-spelled warbling in the trees,
Such inner voices still and small,
And half-veiled writing on the wall.

He is the meaning, and the end
To which the devious pathways tend;
He is the secret, He the goal
Of all the journey of the soul!

By A Friend of The Bulletin.





THE men who are on the *U. S. S. Colorado* are not in danger of being neglected by their chaplain, M. M. Witherspoon. We have clipped the following from one of his announcements.

YOUTH is the greatest possession each of us own: but youth is worthless except each day is used to develop manhood. Education is development. Experience is a good teacher; but unless we are good at reading, writing, mathematics, and kindred subjects, we usually are not able to take advantage of experience. Make these four navy years count for physical, mental, moral, and spiritual development.

It's surprising how interesting a Bible Class can be. The average sailor says a Bible Class is all right for girls, but not for "he men." Now the strange thing is that

"he men" can profit more than any one else from it. Strong men can learn to become stronger if they attend the class held each Monday night on the *Colorado*. It's a Bible Class that's different.

Do not stare vacantly into space, because lost time can never be regained. Each minute of the day is a precious jewel—once lost, it can never be found.

Read. The library is open every day.

Study. Classes are held four days in the week.

Think. Unless you do, your brain will become useless.

THE HARBOR

From the Parables of a Padre

NOW there came into the harbor in which our ship was anchored many other vessels, and some were there before us. One flew the colors of Great Britain. Another carried the white flag of Japan with a great red sun upon it. Another bore the blue and white of Greece. Still others, the tri-color of France and of Holland and the white cross of Denmark and the colors of many different countries, for it was a goodly fleet assembled in that harbor.

And even as the flags they bore were varied, so were the ships themselves of diverse kinds and uses. One was a beef boat bringing the products of the pampas to the tables of London. Another carried coal from Newcastle to other places less favored by the coal age. Another was a swift liner which took men and women and little children safely from one continent to another. Then there was a fruit boat which enabled the people of the North to enjoy the sweetness of the tropics. And we were a great battle-ship, one of the fighters of the sea.

These were the big ships; but with us there were the busy tugs and the swift ferries and the trim yachts and many other small craft.

And always a new ship would be coming to anchor, while another was leaving for some port, so that the harbor had never the same population from day to day.

And as I mused I thought, how like this harbor is to life in any one place, be it a town or an hotel or a factory or a battle-ship. For many people come together in such communities, as into harbors. They are of different names and families and have many kinds of work to do. Like the ships, no two are alike in character. Often their interests lie in diverse home ports, though for a time they have certain common interests as they lie together in this harbor.

Moreover, like the ships, these individuals in any harbor of life keep coming and going, and the harbor, be it a town or a great battle-ship, has not the same population for long. And like the ships which have always a North by which to steer over the trackless ocean, so men have a sure guide in the matchless Leader of Mankind, so that every life may make the Last Harbor safely if the course be set by Him.

T. L. KIRKPATRICK,
Chaplain, U. S. Navy.

A Letter from Dr. Wadsworth, Director

ÉGLISE METHODISTE EPISCOPALE DE FRANCE

My dear Miss Parker:

How did you come to think of Château-Thierry just when I was wishing that you could know something more of the work of this center of social activities?

Your letter came the very day that we had decided to order a new piano for the larger needs of the work.

Two years ago you were kind enough to be interested in the efforts which we were making to raise the standards of music in this devastated little city of France. These monthly gatherings have been continued through the winter months. Whole evenings have been devoted to the composers of classical music. This was possible with the assistance of Miss Bertha Sedgwick, an accomplished musician, sister of Anne Douglas Sedgwick. She was with us three years, but is now in America. Miss Vera Wardner, of the Woman's College of Illinois, was able to continue this high standard which we had set for our music-loving people. Madame Ferreux, an accomplished singer and teacher of voice, of l'Académie de Paris, Monsieur Jacopin, the well-known sculptor, also the leading tenor singer in Château-Thierry and other local artists have rendered most valuable assistance. The inspector of public schools, with Madame Perrenot and M. Leveque, principal of the college, have given literary and musical conferences in our salon. We have endeavored in these past four years to maintain an appreciation of the best things in music as well as in literature. In fact, in all the activities of the Methodist Memorial, it has been our aim to give these dear and brave people the best things possible.

This year we are stressing the idea of *Community Singing* rather than that of the classical concerts. We have arranged with Madame Ferreux to come regularly from Paris to conduct these "Chansons Populaires." I wish you might have been with us last evening. It would not have been quite like those great gatherings in which you have hundreds of trained voices from the different church choirs of your cities. But you would have been happy in seeing that group of people from our humbler homes gathered about the old piano. There were young people with their fathers and mothers, some of them for the first time attempting to sing in "parts." The young men who were called upon to "try out" their voices alone, found it difficult to accord with the piano. Perhaps this was timidity as well as lack of training. It was, however, a good social time for us all. Without doubt, under the fine direction of Madame Ferreux, it was

elevating and instructive. Mrs. Wadsworth usually serves a light refreshment at the close of the soirée, which leaves all in *bon accord* and with an eager anticipation of the next time.

We like now to think of the Methodist Memorial as a *Community House of Friendliness*. The emphasis is upon the last word. I believe the entire community has come to recognize and appreciate it as such.

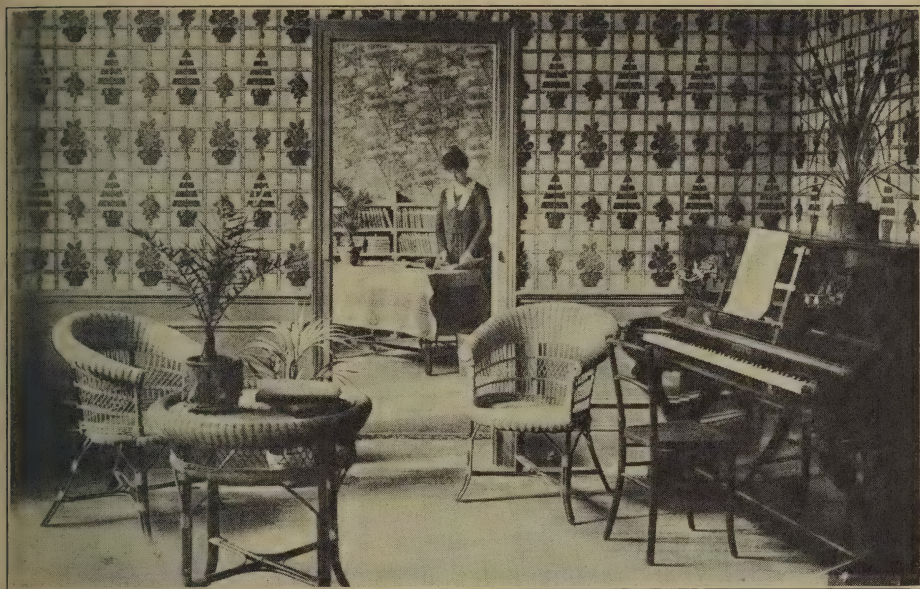
There was no need to form another Protestant church in this little city of eight thousand people. This would have paralleled the work, or possibly have sapped the strength from the little French Reformed Church, which has been as a rootlet here in the valley of the Marne since long before the Edict of Nantes. For at least five hundred years this little Protestant church has struggled for an existence. The Board of Foreign Missions wisely thought that here the Methodist Memorial might render an assistance to this church, while at the same time it would minister to the very best of its ability to the needs of the Catholic community. It is then a Christian social center, seeking to cement bonds of friendship while it is coöperating with pastor and priest in their endeavors to repair the moral damages of the war; making better boys and girls, while building character for a finer citizenship.

From babies in the crèche, three months of age, to the adult reader in the circulating library, and from the humblest inhabitant of the town to the members of the municipal council, we believe this principle of active friendliness is associated with our building and is appreciated. It is for this reason that we desire to encourage the young people of the entire community to attend these "Community Sings" and find in them an excellent opportunity to forget their old-time differences and strengthen friendship.

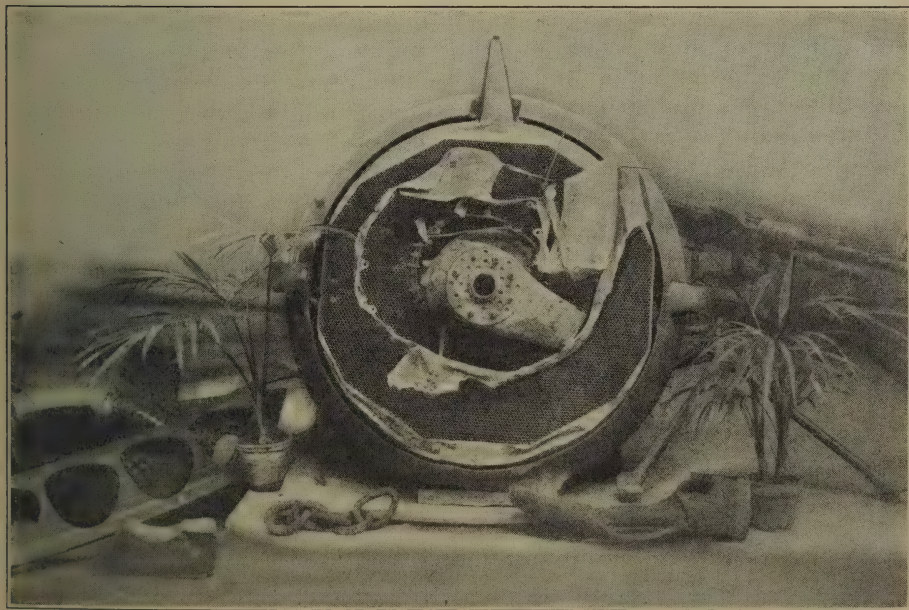
The number of visitors has exceeded that of last summer by more than a thousand. Since the first of April to the last of September the daily record shows 5,528 visitors to the building. Not all of these have been Americans, but an increasing number of French people have called to express their gratitude to the Americans for giving this service to France.

We believe that in this way we are strengthening ties of friendship between the nations, at this historic spot where so many of our noblest youth gave their lives in 1918 for their highest ideals.

Among the visitors in August was a correspondent for the *Philadelphia Public*



INTERIOR—METHODIST MEMORIAL, CHATEAU-THIERRY, FRANCE



QUENTIN ROOSEVELT'S MOTOR, AND FRAGMENTS FROM BIG BERTHA EMPLACEMENT
ENSHRINED IN THE METHODIST MEMORIAL, CHATEAU-THIERRY

Ledger, whose article filled nearly a column in that journal. Telling of the various activities, among other things, he said:

In all France there is no American Memorial of more commanding importance than the Methodist Memorial on the old Place du Champ de Mars at Château-Thierry, which is now called the Place des États-Unis.

You cannot find a line about it in the guide-books, but that is of no importance, for it hangs over the Marne like a rich jewel in a queen's ear. You see it from afar either entering Château-Thierry by train from Paris, or motor-ing in along either of the two roads from Meaux. In large golden letters the words "Methodist Memorial" across the upper portion of the white building glisten in the sunlight. . . . The work that is being carried on is truly a "living

memorial"—a practical, helpful, well-organized institution, characteristic of Wesley, established in the birthplace of Jean la Fontaine, the writer of fables.

Now we are glad to let you know that we are ordering a new piano with something of a venture of faith. It was found most necessary to have a piano on the top floor for the gymnastics and the entertainments given by the young people. Our old second-hand one, which was not very satisfactory in the salon, will serve very well in that capacity. We felt that we should have a new one for the concerts and musical gatherings. The budget from our Board of Foreign Missions does not cover our running expenses, and we are depending upon our friends in America to come to our rescue. Already some special gifts for the piano have gladdened our hearts. Perhaps you may speak a word for us.

HERE AND THERE

JUDGE BLAMES HOMES FOR BROOKLYN CRIME

*In Presentment to Court, Grand Jury Says Parents
Neglect Religious Training of Their Children*

AN alarming number of children in Brooklyn are growing up with no religious training whatever. A prominent jurist (Judge B. J. Humphrey), recently declared that, in his twenty years on the bench, he could recall but one of the thousands of criminals brought before him who had had a Sunday-school training. If this record is to be accepted at its face-value, it means that the arch-enemies of crime are our religious institutions of whatever creed.

"We believe the people of Brooklyn must set for themselves a new standard of fealty and devotion to church and synagogue. Let us not send our children to them, but go with them and show them the things we want them to learn are worth while."

A MESSAGE FROM GEN. LEWIS

Chaplain A. F. Vaughan,
Fort Sam Houston, Texas.

My dear Chaplain:

I am pleased to learn that you have resumed Sunday morning services in the chapel at Fort Sam Houston, under plans that seem to guarantee their continuance.

It seems to me essential that soldiers of our Army, both officers and enlisted men, who are the servants of a professedly Christian nation, should be God-fearing men, and that there should be made available by Army

agencies opportunities for them and the members of their families to worship together.

With best wishes for the success of your services, and assuring you of my active interest,

E. M. LEWIS, Commanding.

I find the BULLETIN very valuable in arranging programs.

GERTRUDE G. DE ARMOND, Sec'y.,
Wheeler Business College,
Birmingham, Ala.

THE First Baptist Church of Sioux Falls, South Dakota, gave the religious drama, *THE ROCK*, by Mary P. Hamlin. This is the first attempt to produce a religious drama in this church, and it was so well received that it was given a second and third time to full houses.

THE *ROCK* is one of the ten plays chosen by the Committee on Religious Drama of the Federal Council of the Churches of Christ in America. The plays are published by THE CENTURY Co. in book form under the title, *RELIGIOUS DRAMAS*, 1924. The price is \$2.00.

THE LIVING WORD uncovers priceless treasures which, unnecessarily but actually, have been hidden from multitudes of people.—REV. WILLIAM HERMAN HOPKINS, FIRST PRESBYTERIAN CHURCH, ALBANY, N. Y.

THESE photographs have just been received from our friend Miss Ada A. Grahill of Ginling College, China.

Miss Grahill writes: "War conditions have not seriously interfered with the opening of college this fall, though we postponed it a few days, and it seemed for a while as if the semester's work would be very uncertain. The students have come under difficult circumstances, but nearly all of them are here, and the spirit this year is exceedingly good. Nanking is under martial law, but we are perfectly peaceful here, and I do not know of a better place in China to be."



A NEW building for the Pius X School of Liturgical Music, on the grounds of the Manhattanville Convent of the Sacred Heart, New York City, was dedicated in November by Cardinal Hayes. The building is to be used for the teaching of the Gregorian Chant according to the method developed by Mrs. Justine Ward. About one hundred students are enrolled.

THE Rev. Charles F. Boss, Jr., one of the most successful directors of religious education in the country, writes that Washington (D.C.) is putting on a very intensive piece of work this year. Eight training schools are in operation—six of the standard training type and two city schools. It is gratifying that our Capital is setting a fine pace in training young people.



The Bulletin
Wishes Its Readers
A Merry Christmas
and a
Glad New Year



The Century Church Bulletin

DEVOTED TO A DISCUSSION
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IN THE CHURCH: PAGEANTRY
RELIGIOUS EDUCATION



FEBRUARY 1925

RUTH AND NAOMI—A Bible Play
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Ready February 15th

Ten SHORT STORIES

From the Bible

By CHARLES R. BROWN

Dean, Divinity School, Yale University

A CENSUS of all the ministers of the United States has recently been conducted to determine the twenty-five greatest preachers in America. At the head of the alphabetically arranged list stands the name of Charles R. Brown. Few books of "Sermons for the Times" will create such a wide-spread interest as this latest production by the Dean of the Yale School of Divinity. Dean Brown's application of Christian principles to modern life is theologically conservative, but socially radical and politically revolutionary.

Dean Brown is thoroughly familiar with the moral problems and spiritual needs of persons in all walks of life. The young man or woman in business, the financier in the depths of failure or on the crest of the wave of commercial success, the man broken in health, the woman unhappily married, all who are suffering or handicapped, those facing a crisis in the fight for character, laborers, clerks, students, professional men—all will here find a counselor unsurpassed in insight and inspiration, able to give advice and encouragement which is at once sympathetic and practical. Homes in which there are young people in college, business, or society, whose character is assaulted wherever they are by the current mood of abandon and revolt from Christian standards, would do well to give this book a conspicuous place on the family reading-table. Ministers will find the book a source not only of homiletical, but also of moral, inspiration. Christian principles are applied to present-day situations through the medium of the spiritual experiences of Old Testament characters. Experiences universal in their ethical quality and effectively applicable to all classes and problems in modern society have been selected from the biographies of David, Saul and Daniel, Jael and Sisera, Naaman, Hobab and Rehoboam, Elijah and Jezebel, Esther and Ruth.

Price \$1.75

THE CENTURY CO.

353 Fourth Avenue

New York City

The Century Church Bulletin

Edited by

CAROLINE B. PARKER

RUTH AND NAOMI

From SIX BIBLE PLAYS by Mabel Hobbs and Helen Miles. Copyright, 1924, by The Century Co. Used by permission. The price of the complete book is \$2.00.

SCENE I

PLACE: *On the road near Bethlehem*

[Enter NAOMI and her two daughters from the right entrance. They pause and look about them. NAOMI points to the left.]

Naomi—Behold, my daughters, yonder lieth Bethlehem.

Orpah—Is this the place from whence thou didst come?

Naomi—Verily it is, and now I pray thee go, and return each to her mother's house; and the Lord deal kindly with you as ye have dealt with the dead and with me.

[NAOMI kisses her daughters and they all weep.]

Ruth—Surely we will return with thee unto thy people.

Naomi—Nay, turn again, my daughters. Those who were my sons and your husbands are dead and I have no more sons for you to marry, therefore go your way. It grieves me much for your sakes, but the hand of the Lord is gone out against me.

Orpah—My love for thee is great, my mother, but as thou bidst so shall I do. I will turn again into mine own country, even into Moab. Grieve not for me, for perchance I shall again find for myself a husband. [She kisses her mother and turns aside, and when she sees that RUTH does not follow, she goes slowly off.]

Ruth—[Clings to her mother.] Oh, my mother, I cannot leave thee.

Naomi—Yea, leave me, I pray thee, for thou wilt be a stranger in a strange land.

Ruth—Nay, my mother, I will not let thee go yonder to Bethlehem alone.

Naomi—Behold, thy sister-in-law is gone back unto her people, and unto her gods; return thou also after thy sister-in-law.

Ruth—Entreat me not to leave thee, or to return from following after thee; for whither thou goest I will go; and where thou lodgest I will lodge; thy people shall be my people, and thy God, my God; where thou diest, will I die, and there will I be buried; the Lord do so to me, and more also, if aught but death part thee and me.

Naomi—Oh, my daughter, truly thou dost love me if thou stayest; and if thou stayest, my people shall be thy people and my God, thy God.

[*They start slowly off right and as they reach the exit a laugh is heard and they pause and watch the approach of a group of Gleaners laughing and talking, pleased with the day's work. This is a pretty picture if the Gleaners carry sheaves of grain.*]

1st Gleaner—Ah, the day is done, and night is welcome; let us rest here for a while ere we go into the city. [*She throws her grain on the ground and drops down beside it.*]

Several—Yea, it is good. [*They follow her example.*]

2nd Gleaner—[*Who has remained standing, points to the grain on the ground.*] The harvest is plentiful and we have gathered much to-day. Surely the Lord is good unto his children, for when the harvest is past, there will be sufficient for us and our children until another harvest is come.

3d Gleaner—Even so, and the man Boaz, in whose field we do glean, dealeth kindly with us and giveth us more than is the usual custom.

4th Gleaner—He has not been in the field these many days. Thinkest thou that he will come soon?

5th Gleaner—Verily, I know that he will come, for I did hear the young men that draw water say that Boaz would come on the morrow to see how we fare.

1st Gleaner—Thy words are good, for Boaz is merciful unto us.

Several—Yea, he is.

2d Gleaner—[*Spies RUTH and NAOMI.*] But look, who standeth yonder?

3d Gleaner—[*Stands up.*] Are they not strangers? See, by their dress I know that they come from a strange land.

All—[*They rise and give the customary salutation of the head, heart and feet, as they speak.*] Peace be with thee.

Naomi—And with thee peace.

4th Gleaner [*Advancing, speaks directly to NAOMI.*] The damsel I know not—but is this not Naomi?

Naomi—[*Comes forward.*] Yea, it is I, but call me not Naomi, call me Mara, for the Almighty hath dealt very bitterly with me. [*Drops her head.*]

1st Gleaner—[*To Ruth.*] Dost thou come with her?

Ruth—Yea, she is unto me a mother, and I will not depart from her. She did entreat me to go back into mine own country, even as did my sister-in-law; but I shall not leave her; for she hath been kind unto me since the death of Mahlon, my husband.

1st Gleaner—Then go ye both into the city and there shalt thou find rest for the night.

4th Gleaner—And on the morrow go ye to glean, for the fields are rich unto harvest.

Several—Even so, Naomi.

Naomi—[*To RUTH.*] It is best that we do this thing, my daughter. [*To GLEANERS.*] And may the Lord God of Israel bless thee according to thy goodness unto us.

Ruth—Let us depart hence and on the morrow will I go to the fields and glean after him in whose sight I shall find favor.

5th Gleaner—Yea, it is well that thou do this thing.

2d Gleaner—And the reapers are kind and will be generous unto thee.

All—May God be gracious unto thee.

[*RUTH and NAOMI salute the GLEANERS and go off right.*]

1st Gleaner—Is not the damsel fair to look upon?

Several—Yea, she is beautiful.

3d Gleaner—And verily she is kind to Naomi if she will go into the fields and glean for her.

4th Gleaner—Surely such a one deserveth much at the hand of the Lord and He will reward her accordingly.

5th Gleaner—See, the sun is low. Come, let us go unto Bethlehem.

All—Yea, let us go hence.

[GLEANERS exeunt right, picking up the rest of the grain.]

SCENE II

PLACE: *In the field of Boaz*

[Enter the GLEANERS from the right, singing and picking up the barley.]

1st Gleaner—The day is new, let us glean rapidly ere the sun becomes too warm.

2d Gleaner—Yea, and see the barley still lies thick upon the earth. There is much that we may gather. [*Pantomime of picking up the barley and singing.*]

3d Gleaner—[*Spies RUTH.*] Look, who cometh yonder?

4th Gleaner—Is it not the damsel we met by the gate last night? She cometh to glean in the field of Boaz.

[*RUTH enters right and salutes the GLEANERS, who return the salutation.*]

All—Welcome thou.

Ruth—The Lord of thy fathers be with thee. May I glean after the reapers here?

2d Gleaner—Yea, come glean with us, there is more than plenty for us all.

Ruth—[*As she picks up the barley.*] Whose field is this?

3d Gleaner—This is the field of Boaz.

4th Gleaner—He is a wealthy man of Bethlehem.

5th Gleaner—And often he sitteth by the gate of the city and giveth to the poor.

Ruth—Cometh he into the field?

1st Gleaner—Yea, the men do say he will come this day to see how we fare

[*They pantomime the picking up of the barley and hum as they work.*]

2d Gleaner—[*Who has been looking off left.*] See, even now he cometh. [*BOAZ enters and they all bow.*]

Boaz—The Lord be with you. [*Attitude of benediction.*]

All Gleaners—The Lord bless thee. [*Attitude of obeisance—hands crossed on chest.*]

Boaz—Gleanest thou enough that thou mayest have plenty for thyself and thy children?

All—Yea, my lord.

Boaz—[*To 4TH GLEANER.*] Art thou happy in the field of Boaz?

4th Gleaner—Even so, my Lord, for the harvest is plentiful and thou allowest us to gather much grain.

Boaz—Then verily it is good. [*To 5TH GLEANER.*] And thou, art thou also contented in this my field?

5th Gleaner—[*Bows.*] Yea, most merciful Boaz, I am indeed contented as I glean after the reapers here.

Boaz—[*Sees Ruth.*] Whose damsel is this?

1st Gleaner—It is the Moabitish damsel that came back with Naomi, out of the land of Moab.

Ruth—[*Comes forward and bows before BOAZ.*] I pray you, let me glean and gather after the reapers among the sheaves.

Boaz—Harken unto me, my daughter. Go not to glean in another field, neither go from hence, but abide fast by my maidens. Let thine eyes be on the field that they do reap and go after them. And when thou art athirst go unto the vessels and drink of that which the young men have drawn.

5th Gleaner—[*Aside to other GLEANERS.*] See, she findeth favor in his sight.

Ruth—[*Falls on her face and bows herself to the ground.*] Why have I found grace in thine eyes, that thou shouldst take knowledge of me, seeing I am a stranger?

Boaz—It hath been fully shown me all that thou hast done unto thy mother-in-law since the death of thine husband, and how thou hast left thy father and thy mother and the land of thy nativity and art come unto a people which thou knowest not heretofore. The Lord recompense thy work, and a full reward be given thee of the Lord God of Israel under whose wings thou art come to trust.

Ruth—[*Rises.*] Let me find favor in thy sight, my lord, for that thou hast comforted me, and for that thou hast spoken friendly unto thine handmaiden; though I be not like unto one of thine handmaidens.

Boaz—Yea, I shall tell the reapers to let thee glean even among the sheaves and reproach thee not, and to let fall some of the handfuls of purpose for thee and leave them and rebuke thee not.

Ruth—Oh, my lord, thou hath dealt too kindly with me.

Boaz—Nay, only as thou hast dealt unto Naomi—but come, I shall show thee where at meal-time thou mayest eat of the bread and dip thy morsel in the vinegar. [*They go out right, BOAZ a pace ahead of RUTH. The GLEANERS watch them go.*]

1st Gleaner—Verily the damsel is good and deserveth the mercy that Boaz hath shown unto her.

All—Yea, even so.

1st Gleaner—Is he the next of kin?

3d Gleaner—Nay, there is another nearer, but perchance he will do the part of a kinsman unto her.

All—Perchance he will.

3d Gleaner—May the Lord God of Abraham do unto her even as she hath done unto Naomi.

Gleaners—Yea—verily—even so.

4th Gleaner—[*Who has wandered off left.*] Come, let us glean farther on, for behold, yonder the fields are covered with the barley, even more so than here where we have gleaned so abundantly.

Gleaners—Yea—let us go.

[*Exeunt left, humming and picking up the grain.*]

SCENE III

PLACE: *In the house of NAOMI*

[NAOMI enters right, carrying a wooden bowl and a grinding-mill. She sits at the center right and grinds the barley. RUTH enters, carrying a large bowl of barley on her shoulder.]

Naomi—Hail, my daughter, hast thou gleaned this day in the field of Boaz, my kinsman?

Ruth—For these many days, my mother, have I gleaned in the fields of Boaz, and the reapers have been most kind unto me. Now the harvest is done.

Naomi—Didst thou glean that which thou carriest?



BOAZ. HARKEN UNTO ME, MY DAUGHTER. GO NOT
TO GLEAN IN ANOTHER FIELD, BUT ABIDE
FAST BY MY MAIDENS.

Ruth—Nay, when I did leave Boaz, these six measures of barley gave he me, for he said unto me, "Go not empty unto thy mother-in-law."

Naomi—Then stay here, my daughter, for Boaz, my kinsman, doth love thee and he will not be in rest until he hath finished this thing this day.

[RUTH empties the barley into the jar, speaking while she works.]

Ruth—Thinkest thou that he will marry me?

Naomi—Yea, my daughter, for he hath been good unto thee and hath given thee much.

Ruth—Is he the nearest of kin, my mother?

Naomi—Nay, there is one nearer, but if Boaz doth love thee, as I believe he doth, he will go unto our nearest kinsman and he will find a way.

Ruth—So it may be. [A TOWNSMAN enters quickly.]

Townsmen—Grace, mercy and peace be unto this house.

Naomi—And God be gracious unto thee.

Townsmen—Naomi, I have come to tell thee that Boaz this day hath redeemed the land of thy husband, Elimeleck, and hath bought the hand of thy daughter-in-law Ruth.

Naomi—[*Greatly surprised.*] How knowest thou these things?

Townsmen—I did stand at the gate of the city with others and Boaz came there also.

Ruth—Tell us all, I pray thee, that we may hear of this thing.

Townsmen—As Boaz did stand by the gate, thy kinsman cometh by and Boaz called unto him, saying, "Ho, such a one, turn aside and sit ye down here," and they sat down and did talk of thee.

Naomi—Did my kinsman know that I had returned again into this country?

Townsmen—Yea, for Boaz said unto him, "Naomi, who came out of the country of Moab, selleth a parcel of land and I thought to buy it."

Naomi—[*Eagerly.*] And did my lord Boaz buy of my kinsman?

Townsmen—Yea, he did buy it and also the hand of Ruth the Moabite, to be his wife.

[*RUTH goes quickly to NAOMI who rises and takes her in her arms.*]

Naomi—Ah, my daughter, did I not say that Boaz loveth thee and would this day take thee to be his wife?

Ruth—[*Kisses her mother.*] Even as thou sayest, my mother.

Naomi—[*To townsman.*] And what say the elders to this?

Townsmen—All the people that were within the gate said, "The Lord make the woman that is to come into thine house like Rachel and like Leah, which two did build the house of Israel."

Naomi—[*Bows her head.*] So may it be.

Gleaner—[*Entering from the left.*] Behold, Boaz cometh.

Boaz—[*Enters left.*] Peace be with you.

Naomi—And with thee peace.

Boaz—[*To NAOMI.*] Naomi, the wife of my brother Elimeleck, I have this day redeemed from thy nearest kinsman thy parcel of land and also the hand of Ruth, the wife of thy son Mahlon.

Naomi—O my lord, thou art good. Take thou my daughter, and may the Lord God of Israel bless thee according to thy goodness.

Boaz—[*Approaches close to RUTH and takes her hand.*] When thou camest into the field to glean, I beheld thee and thou wert fair to look upon; but when thou camest unto me in the threshing-floor then did Boaz love thee. [*He puts his arm about her.*] Come now, I pray thee, unto me, for I have purchased thee to be my wife.

Ruth—As thou sayest, my lord, so may it be. Even as I did cling unto Naomi when I was her daughter, so may the Lord God of Israel grant that I abide by thee when I am the wife of Boaz. [*RUTH and BOAZ exeunt left. NAOMI watches after them and then lifts her hands toward Heaven.*]

Naomi—[*Prays.*] Now do I know that Thou, O Mighty Jehovah, watchest over Thy children and dost hear them when they pray unto Thee. Harken now unto Thy servant and grant that Ruth, Thine handmaiden, may find great favor in Thy sight and may raise up a people upon this earth from whence shall come the rulers of Thy people Israel.

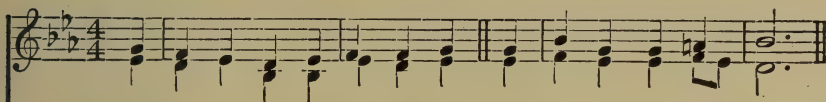
[*Exit NAOMI left, very slowly.*]

Our Christ.

EXETER, C. M.

Rev. HARRY WEBB FARRINGTON.

HENRY LOWELL MASON.



1. I know not how that Bethlehem's Babe Could in the God-head be:



I on-ly know the man-ger Child Has brought God's life to me.



2 I know not how that Calv'ry's cross
A world from sin could free:

I only know its matchless love
Has brought God's love to me.

3 I know not how that Joseph's tomb
Could solve death's mystery;

I only know a living Christ,
Our immortality.

Copyright, 1924, by Henry Lowell Mason.

Mr. Henry Lowell Mason has very courteously contributed this tune to
THE BULLETIN

ABRAHAM LINCOLN SELF-EDUCATED

IT IS the concurrent testimony of his early companions that Abraham Lincoln employed all his spare moments in keeping on with some one of his studies. His step-mother says: "Abe read diligently. . . . He read every book he could lay his hands on; and when he came across a passage that struck him, he would write it down on boards, if he had no paper, and keep it there until he did get paper. Then he would rewrite it, look at it, repeat it. He had a copy-book, a kind of scrap-book, in which he put down all things, and thus preserved them." There is no mention that either he or other pupils had slates and slate-pencils to use at school or at home, but he found a ready substitute in pieces of board. It is stated that he occupied his long evenings at home doing sums on the fire-shovel. Iron fire-shovels were a rarity among pioneers; they used, instead, a broad, thin clapboard with one end narrowed to a handle. In cooking by the open fire, this domestic implement was of the first necessity to arrange piles of live coals on the hearth, over which they set their "skillet" and "oven," upon the lids of which live coals were also heaped.

Upon such a wooden shovel Abraham was able to work his sums by the flickering fire-light. If he had no pencil, he could use charcoal, and probably did so. When it was covered with figures he would take a drawing-knife, shave it off clean, and begin again. Under these various disadvantages, and by

the help of such troublesome expedients, Abraham Lincoln worked his way to so much of an education as placed him far ahead of his schoolmates, and quickly abreast of the acquirements of his various teachers. The field from which he could glean knowledge was very limited, though he diligently borrowed every book in the neighborhood. The list is a short one—"Robinson Crusoe," Æsop's "Fables," Bunyan's "Pilgrim's Progress," Weems's "Life of Washington," and a "History of the United States." When he had exhausted other books, he even resolutely attacked the Revised Statutes of Indiana, which Dave Turnham, the constable, had in daily use and permitted him to come to his house and read.

It needs to be borne in mind that all this effort at self-education extended from first to last over a period of twelve or thirteen years, during which he was also performing hard manual labor, and proves a degree of steady, unflinching perseverance in a line of conduct that brings into strong relief a high aim and the consciousness of abundant intellectual power. He was not permitted to forget that he was on an uphill path, a stern struggle with adversity. The leisure hours which he was able to devote to his reading, his penmanship, and his arithmetic were by no means overabundant.

From ABRAHAM LINCOLN, A Short History, by John G. Nicolay. Used by permission.

PROTESTANT WEEK-DAY RELIGIOUS INSTRUCTION

A SURVEY

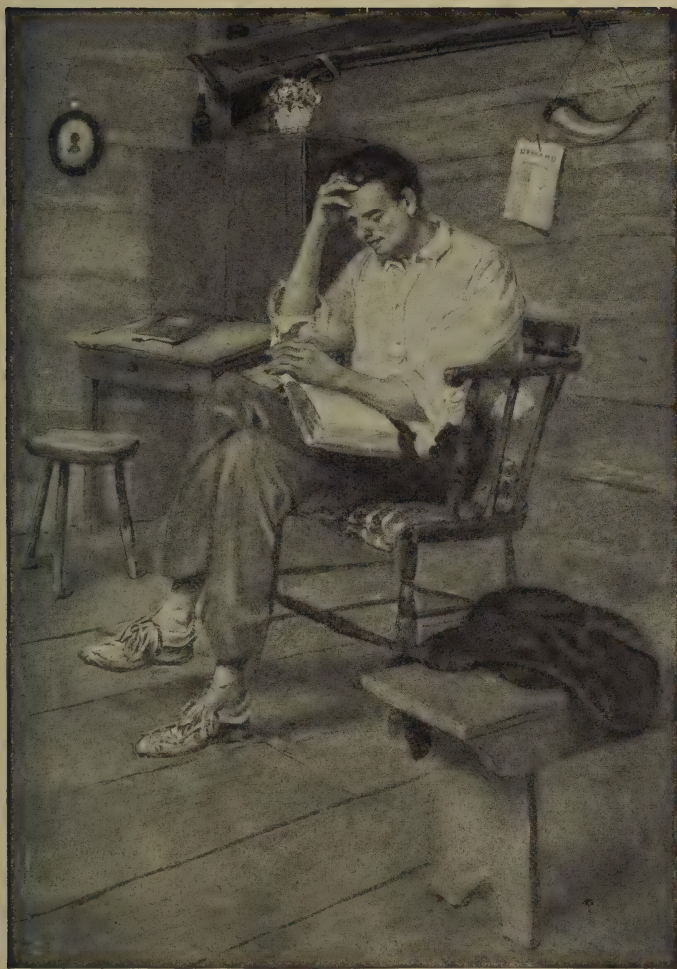
Based upon one hundred and nine of the Protestant Churches of Cleveland

CONCLUSIONS

1. The masses of the childhood and youth of Cleveland are receiving no week-day religious instruction. Only eight tenths of one per cent. are now in such classes.
2. The Sunday Schools must be supplemented. They are inadequate to provide a program of religious education, because of limited time, equipment, curriculum and trained leadership. Two out of three Protestant children are not in Sunday School. Those in Sunday School receive only an average of 13 hours of religious instruction per year.
3. Week-day religious education in its demonstration phase has indicated its ability

to make religion an essential factor in a child's training. Note gain in attendance in week-day classes over Sunday School classes.

4. The community type of instruction is doing the most commendable piece of work. Furthermore, school time and credit are great assets in making this instruction most efficient. The attendance graph indicates this fact.
5. Spiritual illiteracy threatens our city. The Christian education of childhood challenges all, irrespective of sect or creed. The Christian forces of Cleveland, unitedly, can build here "A Holy City" in which every boy and girl may be dominated by the highest ideals.



HE BORROWED EVERY BOOK IN THE NEIGHBORHOOD.

Just as we were wondering whether anyone ever read the BULLETIN, we received the following letter. We should like to hear from more of our readers.

—THE EDITOR.

FOR some time I have been an interested reader of the BULLETIN, and always find it most helpful and instructive. And since in one of your recent numbers you invite us to use the BULLETIN as a medium for exchange of ideas, I thought I would venture to inform you of some of the things which are happening in far-away California along the dramatic line.

For the first time in our history the University of Southern California is offering a course in "The Bible as Dramatic Material," which is essentially a course in Religious Dramatics. We are just starting to work on a Bible play at the present time and are expecting to present it some Monday morning at the Southern California Methodist Preachers' meeting. Because we so thoroughly believe the religious play, under the proper direction, to be not only a mold and developer of character, but also a source of education and inspiration, we want to pass on this belief to our ministers, so that the young people of the church may profit by it.

We are finding most valuable the study of Helen L. Willcox's new book entitled "Bible Study Through Educational Dramatics," which is a comprehensive treatment of the subject. In this book Miss Willcox deals with the selection of Biblical material, its adaptation to different age groups, and methods of directing and producing Biblical plays.

I have suggested that religious drama, properly directed, molds and develops character. May I cite an incident which I think proves that my statement is true?

During the General Conference of the Methodist Church, held last spring, there came to us a beautiful young woman who wished to participate in our missionary dramatic program. Like many other splendid people, she had no particular interest in the members of other races, because she had never known them, had never entered sympathetically into their experiences, due to lack of opportunity. We at once saw great possibilities in her, for she had splendid dramatic ability and a winning personality. And so it came to pass that this young American not only "took the parts," but entered into the very life processes of a Mexican girl, seeking education in America in the face of many difficulties, a young Mohammedan woman, a Filipino, and a European immigrant, arriving friendless and bewildered in a foreign country. I need hardly tell you of the result, for you will almost guess that at the end of our period of labor, this young woman had decided to give her life as an instructor in a foreign country.

So by means of the drama, both missionary and Biblical, it is certain that we come to understand the hearts of others; and in so doing we draw closer to the great understanding heart of Him who made us brothers.

With gratitude to you for the service you are rendering in the fields of pageantry and music, I remain,

Sincerely yours,

LYDIA M. GLOVER,
*Instructor, Department of Biblical Literature,
University of Southern California,
Los Angeles, Calif.*

COSTUMING A PLAY

Inter-Theatre Arts Handbook

by

ELIZABETH B. GRIMBALL AND RHEA WELLS

The book contains practical information and instruction about period costumes, their design and execution, the choice of materials, the color, lighting, dyeing and decorating of costumes. Explicit directions are given of how to make each costume from the design, and what simple and inexpensive materials can be used to give the effect of richness and beauty. Directions are also given as to the making of jewelry, head-dresses and foot-wear. Each chapter contains a description of the materials and colors in use during each period, and a list of references to books, pictures and sculpture relating to the period. A list of plays and pageants for which this particular period of dress is suitable, is also given. There are special chapters on costuming religious drama and community pageants.

THE PRICE IS \$3.00

353 Fourth Avenue

THE CENTURY CO.

New York City

THE KNIGHTHOOD OF YOUTH

DR. JOHN H. FINLEY, President of the National Child Welfare Association, and active in many other good works, will, with Charles H. De Forest, an authority on child welfare, direct this new society, composed of boys, organized to combat the crime wave which is sweeping the country. It is to be hoped that this splendid movement will have a rapid growth.

A "Daily Dozen for Character Building" is part of a four years' course worked out by educators as an item in the training of a knight. A typical dozen from the daily exercises is as follows:

- 1—I said only what I believed to be true.
- 2—I left books, clothes, toys and tools in their places at the close of the day.
- 3—I did not take or keep anything belonging to another without the owner's consent.
- 4—I tried hard to keep my temper.
- 5—I tried to do all the health chores required to keep well and grow stronger.
- 6—I did not postpone to a later day anything I ought to have done today.
- 7—I have saved some money received this week and expect to keep it in a bank or spend it only usefully. I have given some money to help other people.
- 8—I did nothing to "get even with" any one who has wronged me, knowing that vengeance always injures the seeker.
- 9—In all play I was fair. Winning or losing, I was courteous and a good sport.

10—I practiced good manners. I was considerate and polite. I was not vulgar or profane in speech.

11—I let no cowardice nor fear of ridicule interfere with any good plan of mine.

12—I was loyal to my family and school, to my country and its laws. I tried to do my share in promoting the welfare of all.

"The biggest tax in America is the cost of crime," said Mr. DeForest. "The total levy on the country is probably not less than \$10,000,000,000 a year, which is about three times as much as it cost the United States Government to conduct its business, including all of its departments, during 1924.

Honors are to be given to the boys who maintain a high standard in their work. These honors represent degrees in the knight-hood—esquire, knight, knight banneret, and knight constant. Tournaments and ceremonies for knighting members are a part of the program.

Among those who have endorsed the plan are Professor E. Hershey Sneath of Yale, Dr. Ira S. Wile and C. J. Atkinson, Y. M. C. A. College; Mrs. A. H. Reeve, President of the National Congress of Parents and Teachers; H. S. Braucher of the Playground and Recreation Association of America; Louis Kraft of the Jewish Welfare Board; Professor Franklin W. Johnson of Columbia; Dr. George J. Fisher of the Boy Scouts of America, R. C. Sheldon of the Big Brothers and Big Sisters' Federation, and Roy S. Wallace of the Community Service.

FIRST CONGREGATIONAL CHURCH OF WASHINGTON ANNOUNCES MUSIC PROGRAM

AMONG the many good things provided for his people by the Rev. Jason Noble Pierce of Washington, D. C., pastor of the First Congregational Church, is the opportunity to hear good music at a small cost. The announcement of Midwinter Concerts is most attractive:

MID-WINTER COURSE OF CONCERTS

Single Admission 50c

Course Ticket with reserved seat \$1.00

JAN. 3—THE OBERLIN COLLEGE MALE GLEE CLUB

A Musical Play, "Happy Farmers," will be included in the program, with cast and costumes.

JAN. 12—THE INTERNATIONAL ARTISTS

NICHOLAS VASILIEFF, Russian Tenor
ARY DULFER, Dutch Violinist
FELA RYBIER, Polish Pianist

JAN. 26—THE DE SAYN-SEVELY TRIO AND EVERSMAN

ALICE EVERSMAN, Dramatic Soprano
ELENA DE SAYN, Violin Virtuosa
HERMAN SEVELY, 'Cellist
HELEN CORBIN HEINL, Pianist

FEB. 2—RUSSIAN BALALAIKA ORCHESTRA AND DELLA BAKER

Lyric Soprano, Soloist with New York and Philadelphia Symphonies Orchestras.

THE SILENT PREACHER SPEAKS

A MAN who can preach in hundreds of cities at the same time, who reaches millions of people every week, and whose audiences are on opposite sides of the earth, is something of a paradox. But the author of the Wayside Pulpit has an unusual method and a wide influence. This man is Dr. Henry Hallam Saunderson of Boston. He invented the plan of having churches adopt bulletins-boards of a uniform size and keeps them supplied *all the time* with sheets on which great sentences are printed. Thus the Wayside Pulpit has gone literally around the world. The Boston *Herald* declares that this author is the most influential preacher in the world today, and has the largest audience. His friends humorously call him "The Silent Preacher."

Recently Dr. Saunderson has adopted the plan of using the radio in extending his work. The Boston Federation of Churches includes six hundred ministers. The Massachusetts Federation of Churches has in its membership two thousand churches representing four hundred thousand church members. These federations arranged for Dr. Saunderson to speak at two Boston radio stations, WEEL (Edison Light) and WGI (Tuft's College). His Thanksgiving addresses were given from these stations on Sunday, November 23, and on the evening of Thanksgiving Day. He now speaks regularly every Tuesday evening. Thousands of people who received his Wayside Pulpit messages have discovered that "the silent preacher" has a voice that carries.

Dr. Saunderson's most recent books are published by THE CENTURY CO. A few months ago THE POWER OF AN ENDLESS LIFE and THE LIVING WORD: THE BIBLE ABRIDGED were in the press at the same time. By request, the author has read from his own books to radio audiences not only from Boston stations, but elsewhere, even as far away as Minneapolis, Minnesota. For more than twenty years he has done a great deal of public reading of the Bible. His abridged edition of the scriptures, THE LIVING WORD, is the result of these long years of patient scholarly labor and public expression to interested people. It has been received, since publication, with great enthusiasm by many ministers as the best edition for pulpit use and by many individuals and families as the finest Bible for private reading. It is destined to have an enormous influence in restoring Bible reading to the place it should have among Christian people.

THE EDITOR.

UNITY IN PRACTICE

THE Spirit of Unity was exemplified in a service which the editor of THE BULLETIN attended recently in Boston. The Rev. Stanley Ross Fisher, the very popular minister of Wellesley Congregational Church, preached in the synagogue of the equally popular Rabbi Levi. Rabbi Levi preached from the Wellesley pulpit. We quote from the "Temple Israel Bulletin":

"This is the first exchange service of the season. While Rabbi Levi is conducting the service and preaching to the Congregational Church of Wellesley, the minister of that church, Rev. Stanley Ross Fisher, will occupy our pulpit. Rabbi Wolk will lead the service. Rev. Mr. Fisher comes to us as a liberal, scholarly, eloquent man, sharing the conviction of the need and the large promise of such exchanges."

COMMUNITY TRAINING SCHOOLS of the FEDERATED CHURCHES

CLEVELAND, OHIO

Fifteenth Season

THE Community Training Schools are high-grade evening schools for the training of religious leaders. The schools open with a carefully selected faculty and a curriculum rich in educational and religious value.

The schools are organized in accordance with the standards of the International Council. The standard training course will be offered, and certain of the courses that carry credits in the advanced training course, which lead to international training-course diplomas.

These are essentially schools of religion. Certain Biblical and technical courses are provided for religious teachers and leaders, and also general culture courses for young people, in religious education. Leading educators have always regarded a knowledge of religion as an essential factor in a child's training. The future of the race will largely depend upon the teachers of its children. The schools are therefore dedicated to the task of training professional and voluntary leadership for the religious organizations of the city, especially the Sunday Schools, the Week-day Schools, and the Vacation Bible Schools.

Some of the graduates of the schools will doubtless become professional workers in the field of religious education, but it is expected that most of the students will go back to their local churches, and to this end the schools invite the patronage of all the churches of the city.

WASHINGTON'S PRAYER

ALMIGHTY GOD, we make our earnest prayer that Thou wilt keep the United States in Thy holy protection; that Thou wilt incline the hearts of the citizens to cultivate a spirit of subordination and obedience to government, and entertain a brotherly affection and love for one another and for their fellow citizens of the United States at large. And finally that Thou wilt most graciously be pleased to dispose us all to do justice, to love mercy, and to demean ourselves with that charity, humility and pacific temper of mind which were the characteristics of the divine author of our blessed religion, and without a humble imitation of whose example in these things we can never hope to be a happy nation. Grant our supplication, we beseech Thee, through Jesus Christ our Lord. Amen.

GENERAL ORDERS OF
GEORGE WASHINGTON

"THE Commander-in-Chief directs that divine service be performed every Sunday at eleven o'clock in each brigade which has chaplains. Those brigades which have none will attend the place of worship nearest them. It is expected that officers of all ranks will, by their attendance, set an example to their men. While we are duly performing the duty of good soldiers we certainly ought not to be inattentive to the highest duties of religion. To the distinguishing characteristics of a patriot it should be our highest glory to add the more distinguished characteristics of a Christian."

Issued May 2nd, 1778, at Valley Forge.

CHRISTIANITY—WHICH WAY?

CHRISTIANITY—WHICH WAY? by Charles Sparrow Nickerson, D.D., is a constructive presentation of what the future holds for Christianity in the Church and is a valuable and thought-provoking interpretation of the most crucial periods in religious history. The style is delightful. While the author is in dead earnest, the text is infused with a genial humor. The method of the book is to study the period of progressive change in the history of Christianity with the purpose of throwing light on present problems and charting a course of development for the future.

Dr. Nickerson believes that the attempt to model present-day churches upon primitive forms is a defective procedure, first, because research reveals no accepted authoritative form, and second, because the Apostles themselves used no such method. The organizers of the early church took from the civil and fraternal life around them such forms as seemed most adapted to promote the principles of Jesus. The modern church believes the method of the Apostles if it adopts their external form of organization without reference to whether new forms have not since been developed more effective in applying Christ's principles to present-day life. The author has made the dusty tombs of ecclesiastical history a living record intelligible to the average reader.

The price of **CHRISTIANITY—WHICH WAY?** is \$1.75 a copy.

RELIGIOUS EDUCATION
IN THE ARMY

THE religious training of the children of the Army is not neglected. Every Post makes careful provision for instruction. Here is a report from Chaplain E. L. Trett of Schofield Barracks, Hawaii:

"The Post Sunday School, meeting every Sunday morning at 9.30 in the Post High School Building, is a splendidly organized school, using the graded courses throughout, and offering a class especially adapted to each age and sex.

"The Sunday School has had a wonderful development during the past several months, necessitating a transfer from the limited quarters afforded by the Chapel, and now each class has adequate space, a separate room, and a splendid teacher.

"Already we are coming to regard our Sunday School as one of the very best in the Army, and we are enthusiastically endeavoring to make it the largest as well.

"A real contribution to the Post life is made the first Sunday of each month, when the Women's Department presents a special lecturer to speak on some timely topic of vital interest. These lectures are proving to be quite popular."

Do not ask the chaplain the name of his religious denomination. He will not ask yours. He is the servant and friend of anybody and everybody.

"Indulge with caution the supposition that morality can be maintained without religion."

GEORGE WASHINGTON



"The only assurance of our safety as a Nation is to lay our foundations, as our fathers did, in morality and religion."

ABRAHAM LINCOLN



"Men trained in intellect but not in religion and morals will become a menace to the country."

THEODORE ROOSEVELT



"Our Nation cannot survive materially, unless it be redeemed spiritually."

WOODROW WILSON

4045.257
Replacement

The Century Church Bulletin

DEVOTED TO A DISCUSSION
OF CHURCH MUSIC: DRAMA
IN THE CHURCH: PAGEANTRY
RELIGIOUS EDUCATION



MARCH 1925

FIRST PRINTING OF THE BIBLE IN ENGLISH

HYMN O Word of God Incarnate

CLASSES FOR PARENTS

EXTRACTS FROM SERMON BY HENRY WARD
BEECHER

THINGS THE CHAPLAIN MUST LEARN

LETTERS FROM BULLETIN READERS

REPORT OF THE CHURCH MUSIC DEPART-
MENT OF THE NATIONAL FEDERATION OF
MUSIC CLUBS

353 Fourth Avenue

The Century Co.

New York City



WILLIAM TYNDALE

The Century Church Bulletin

Edited by

CAROLINE B. PARKER

FOUR HUNDREDTH ANNIVERSARY OF THE FIRST PRINTING OF THE BIBLE IN ENGLISH WILLIAM TYNDALE'S TRANSLATION OF THE NEW TESTAMENT

WILLIAM TYNDALE studied Greek at Oxford and Cambridge in the early sixteenth century, and in the course of his preparation for the priesthood became acquainted with Erasmus' edition of the New Testament in Greek, which had first been printed in 1516.

After completing his studies, Tyndale became tutor and chaplain in the household of John Walsh, in Gloucestershire, and it was there that he "perceived by experience how that it was impossible to stablish the lay people in any truth, except the scripture were playnly laid before their eyes in their mother tongue. Which thing onely moved me to translate the new testament."

He hoped to find other scholars and priests willing to coöperate with him, but after vainly trying to interest the Bishop of London in his plans, he abandoned the idea of translating the Bible under English patronage, and went to Hamburg and then to Wittenberg, where he visited Luther. Finally he began printing his translation in Cologne, but after ten sheets were completed, news of his work reached the authorities and he was obliged to flee to Worms, where, with funds supplied by a number of English merchants, he completed an edition of his Bible in 1525.

Copies were bought eagerly and widely circulated in England, but the bishops publicly denounced the translation in 1526 and burned every copy they could find. Their work was so thorough that only one complete copy of the first printing of the translation remains. It is at Bristol, England.

During the following years efforts were made by Cardinal Wolsey and others to bring Tyndale back to England for punishment. For a time he was enabled to work in safety in Marburg and produced several important works there, which were discussed with great interest in England.

He lived in Antwerp for a time, working on a translation of the Hebrew Old Testament, and bringing out revised editions of his New Testament, but eventually he was betrayed and imprisoned in Vilborde Castle, near Brussels. He was condemned for heresy and was strangled and burned on October 6th, 1536.

One hundred and fifty years before Tyndale, in 1381, Wycliffe had produced a New Testament from the Latin, but his work was never published and exerted no influence except upon a small group of people. Tyndale's translation shaped the whole course of succeeding translations of the New Testament, the famous Coverdale (1536), Rogers (1537), the Great Bible (1539), the Geneva Bible (1560), the Bishops' Bible (1568), and the King James' version (1611), and the modern revisions, and he has had a greater influence on the form of the New Testament than any other man.

The popular distribution of the Bible in English, which began thus in 1525, has been the greatest movement in history in encouraging the use of the printed book.

*Reprinted from a pamphlet prepared by the
National Association of Book Publishers.*

The Gospell of S. Mathew. fo .j.

The first Chapter.



This is the bo-
ke off the generacion off
Ihesus crist the sonne of Da-
uid the sone also of Abraham:
Abraham begat Isaac:
Isaac begat Jacob:
Jacob begat Judas and hys
brethren:

Judas begat phares and zara

off thamar:

Phares begat Esrom:

Esrom begat Aram:

Aram begat Aminadab:

Aminadab begat Naasson:

Naasson begat Salmon:

Salmon begat Boos of Rahab:

Boos begat Obed of Ruth:

Obed begat Jesse:

Jesse begat David the kynge:

David the kynge begat Solomō of her that
was the wyfe of Dyr:

Solomon begat Roboam:

Roboam begat Abia:

Abia begat Asa:

Asa begat Josaphat:

Josaphat begat Joram:

Joram begat Osias:

Osias begat Joatham:

Joatham begat Ahas:

Ahas begat Ezechias:

A .j.

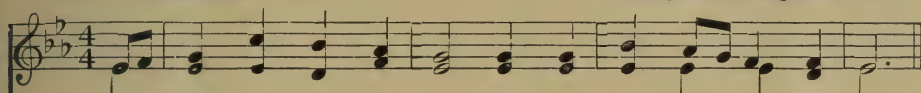
The Holy Scriptures

188

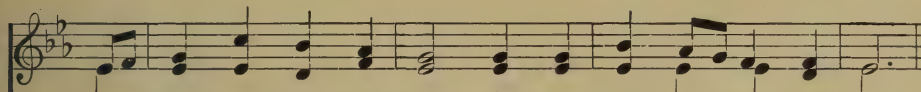
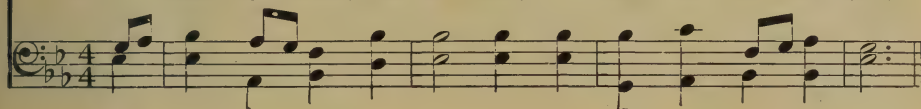
MUNICH. 7. 6. 7. 6. D.

WILLIAM WALSHAM HOW, 1867

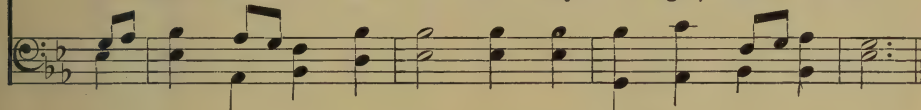
Meiningisches Gesang-Buch, 1693



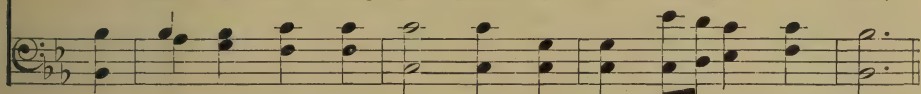
1. O Word of God in - car - nate, O Wis - dom from on high,
 2. The Church from her dear Mas - ter Re - ceived the gift di - vine,
 3. It float - eth like a ban - ner Be - fore God's host un - furled;
 4. O make thy Church, dear Sav - iour, A lamp of pur - est gold,



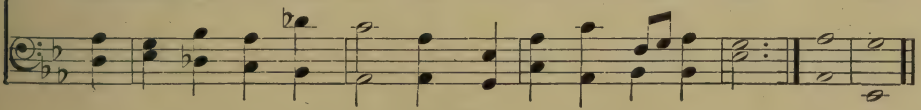
O Truth un - changed, un - chang - ing, O Light of our dark sky,
 And still that light she lift - eth O'er all the earth to shine.
 It shin - eth like a bea - con A - bove the dark - ling world:
 To bear be - fore the na - tions Thy true light, as of old!



We praise thee for the ra - diance That from the hal - lowed page,
 It is the gold - en cas - ket, Where gems of truth are stored;
 It is the chart and com - pass That o'er life's surg - ing sea,
 O teach thy wan - dering pil - grims By this their path to trace,



A lan - tern to our foot - steps, Shines on from age to age.
 It is the heaven-drawn pic - ture Of Christ, the liv - ing Word.
 'Mid mists and rocks and dark - ness, Still guides, O Christ, to thee.
 Till, clouds and dark - ness end - ed, They see thee face to face! A - men.



CLASSES FOR PARENTS

CLIFTON HARBY LEVY

THE religious education of the child must begin very early, if it is to be valid. Almost every one admits that the finest expression of parental privilege is in leading the infant to God. If we wait until the child is of school age to give it religious instruction, we have already neglected the most impressionable years of the child's development, and the loss is irretrievable.

The physiologist tells us that the child attains one half its physical stature in the first six years of life. Its mental and moral development are also very rapid in those earliest years, and must be utilized to the full if we are to get the best results in character building. It was an old tradition among the Jews that the father's earliest duty was to teach his child the beginning of his letters. He drew the first letters of the Hebrew alphabet with honey upon a cracker or a piece of bread, in order that "learning should taste sweet to the child," according to the sages. Here is a poetic suggestion of the great privilege of the father to begin that instruction which is to help his child to moral understanding. The attempt to exercise the parental power by proxy, giving over all the teaching to governesses and teachers, is perhaps the real reason for the lack of religious devotion of the rising generation in all creeds. Can there be a greater joy for the father and mother, who themselves believe that godliness is essential to human well-being, than to open the mind of son and daughter to the wondrous thought of God, and the perception of the beauty of holiness?

But, it may be objected, how many of our parents know how to begin this religious training of their children? The fact that they have children does not thereby warrant their skill in teaching religion to these little ones whom they have brought into a most perplexing world. Has not the church and synagogue a duty here? Should it not be an essential part of the machinery of every well rounded religious organization to have classes for parents, or prospective parents, in which they may learn from experts how best to begin the moral training of their children? The mere suggestion of the idea should arouse immediate acquiescence, if not the actual institution of such classes for parents.

In these classes the teacher might well begin by impressing upon his pupils the necessity for living the religious life themselves in their homes, so that the children may have the proper atmosphere in which to grasp intuitively the spirit of their faith. It would not be outside of his domain to dwell upon

the value of example, as more powerful than all precepts, showing the parents that imitation is the first natural tendency of the child, what might be termed "God's way of helping the child in the simplest and easiest fashion." This would mean that the father and mother have to guard themselves constantly lest they impress upon the souls of their children ideas which should not be given to them, or words which they should not hear. We err frequently in not early enough giving children credit for intelligence. They notice all the time, and are affected, consciously or unconsciously, by every sound they hear and every sight they behold.

The experts in psychology will help the members of this parents' class to understand how the child-mind works, and which impressions should be given, which should be avoided. They would help the eager parent to understand that he and she can not be too careful in the rhymes and jingles which are taught to the little ones, as well as the first prayers which they should learn.

We are told that much which has been put into books for children is ancient folk-lore, which might be studied by the adult in order to learn how men and women reacted to life in ancient times, but is absolutely unfit for the child-mind. If we want the children to develop right thinking, we must give them the proper thoughts in such form as they can understand. The theology which lay behind the old universal child-prayer, "Now I lay me," is now generally reprobated. Why should the infant repeat words about dying when it has just begun to live and can not grasp the idea of death? Then, too, the instructor of this class will warn parents against engaging ignorant and superstitious nurses, who implant all kinds of vicious and horrifying ideas in the child-mind. It is easy to explain the upsetting of the child's nervous system by the terrors which these ignorant women often invoke in order to persuade the child to be quiet. The awful "bogey-man" is called in to make the child "stop crying," and the suggestion that the "bears will get you if you are not good" aids in further destruction of the child morale.

The instructor may also help the parents to solve many problems that arise in the control of their children, raising such questions as the value of corporal punishment (if it have a value), and ways in which to lead the child to obey gladly and willingly.

The teacher will be most useful in helping parents to study their own children in the light of the parents' own tendencies, showing

them how to eliminate the objectionable characteristics, and develop the better trends. It will not be difficult to indicate to these parents which literature should be used, for there is a great mass of literature adapted to the rearing of right-thinking children, and this can be utilized to the advantage of child and parent alike.

If we are to have happy, healthy, good children, it must not be a matter of chance, but of a well-developed parental system. The fact that the father and mother love their children dearly does not necessarily equip them to be the best possible trainers of the infant mind. If this parental affection is more than a primitive type of animal feeling, it should be stimulated to the intelligent effort for a well-thought-out plan of moral training, through example and teaching. The parent who is not willing to take these pains is hardly worthy of the blessing of parenthood. In fact, this blessing has too often become a curse, because of the lack of real devotion on the part of the parents. These careless fathers and mothers are always the first to complain about the awful misfortune of girls and boys "going wrong," when no one is to blame but themselves.

Will it be considered asking too much of modern parents to expect them to attend the classes especially designed for instructing them in the duties of parenthood? If they find it so, then they will have no ground for complaints if their sons and daughters reflect no glory upon their heads. If love be the best leading-string, can any one use it like the real father and mother? If the children are to learn the principle of love as the guiding influence in life, can any one teach them

as their parents can? It may be easier to be parents by proxy, leaving all the training to paid governesses and expert nurses; but if this be done, what will remain of family affection? Was not the attachment which existed in the family in the last generation due to the personal care bestowed upon each child by loving and willing parents? We may indeed learn all that the experts in pedagogy can teach us about the proper approach to the child-mind, and we may also learn what had best be taught first as we lead our sons and daughters to the altar of God, and in this study we may help ourselves to a new comprehension of our religion, just because we want to teach our children wisely and be able to answer their many searching questions.

It is not enough for the minister to thunder from the pulpit about parental duty, for this may be listened to—and forgotten the next moment. The minister must be the one to take the first step toward organizing the classes for parents and securing the best aids possible for teaching effectively and correctly. He may find slight response at first, but if he work through his men's club and women's societies, it should be possible, if not easy, to secure attendance upon these classes for parents, and the reward will be most manifest when their children come to the religious school. His work will be twice as effective, because the soil will have been prepared, and in a generation he can raise up spiritually minded men and women in whose hands the future of his faith will be safe. We shall have truly religious men and women who live the righteous life and are the best monuments that their parents can erect to their own memory.

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SERMON DELIVERED BY HENRY WARD BEECHER AT
PLYMOUTH CHURCH, BROOKLYN, JUNE, 1872

THE HIGHEST music for religious purposes is not vocal and instrumental music pure and simple, but music which is wedded to psalms or hymns.

Let us consider some of the advantages in a religious education which grow out of the use of music in connection with hymns and psalms.

In the first place I hold that there is more sound instruction to be given to a congregation by this method than by almost any other. Indeed, I doubt, if you were to analyze your religious emotions, whether you would not trace them back to hymns more than to the Bible itself. If any one will consider the sounds of his thoughts of heaven, I think he will land in Dr. Watts, rather in the Revelator Saint John. I think that the hymns of Dr. Watts, and Charles Wesley's hymns, in which they describe heaven, its occupations, its glowing joys, and its zeal and rapture, have more to do with forming men's ideas of the promised land than any other literature, not excepting the Bible; just as John Milton has given us more theology of one sort than can be found in the Bible.

In this way the truth is made easy to all comprehensions. We follow nature. We find that children learn most readily by fables and stories rather than by reasoning. We find that children are seldom metaphysicians. More often they are poets. Children learn more by pictures which are presented to their minds than by exact statements of ideas. And the Word of God is seldom an uninteresting book to children if it is properly laid before them.

No preaching was ever so profitable to me, over whose head went thundering sermons which were magnificent, no doubt, which were impetuous, but lifted high above my capacity to understand, as were portions of the Bible which were read to me in a manner which rendered them attractive to me. At church I looked up and saw that there were great goings-on in my father's pulpit, when I was six and seven and eight years old; but what it was all about I did not know. When, however, my dear old aunt read to me the ten plagues, the history of Joseph, and Ruth's inimitable history, or when she read to me from the Gospel scenes in the life of Christ, nothing could have been plainer to me than these scenes and these histories. The Bible, thus administered to me, was my sanctuary.

So that instruction which is derived from

psalms and hymns is according to the Bible method, because it addresses itself through the imagination to the emotions, and through emotions to the understanding. And it is better fitted for the inculcation of popular theology than sermons themselves.

It is on this account that I think hymns and psalms will be among the great influences which will bring together the church of the future, and make substantial harmony between those who never could be reconciled by their confessions and by their catechism. It is remarkable to see how men will quarrel over a dogma, and then sit down and rejoice over a hymn which expresses precisely the same sentiments about which they have differed. A man will dispute with you in regard to the absolute divinity of Jesus Christ, but he will sing "Coronation" with you, because he carries out his own idea as he goes along. In general feeling you are united, though in special dogmatic statement you disagree.

There have been vehement controversies between the Calvinists and the Arminians. There have been a great many disputes as to whether men can fall from grace or not after they have once been effectually called and converted. They all do *sin*, we know. The Arminians say that they fall, and the Calvinists say they do not. It is a difference of statement in regard to a *fact* which seems to me to be without any doubt. But whatever may be the disputes concerning this recondite matter, on the one hand the Methodists will sing Calvinistic songs with us, and on the other hand we will sing Arminian hymns with them. Without hesitation we sing with each other hymns, quite unaware of what the doctrines are which are laid up in them. We sing from the same hymn-book things about which we should widely differ if we were discussing systems of theology. "The theology of the feelings," as it has been aptly termed, the theology of the heart, brings men together. You can blend men by common experiences which touch common feelings; but you cannot unite men by philosophical statements or historical facts. One of the bonds of union to-day is the hymn-book and tune-book of the congregation, which contains dogmas representing every conceivable variation of belief, which brings men together, harmonizing them and cementing them, and inspiring in them the feeling that they are brethren, and that alike they are children of the Father, God.

So, too, it seems to me that hymns and psalms render a valuable service, in that they remove those special hindrances and difficulties which obstruct the entrance of the truth into men's hearts. There is much truth which is clearly presented, but which, being presented in a doctrinal form, or argumentatively, excites in the hearer a disposition to argue and dispute.

There stands a controversial dog at almost every turn; and when you approach men on the subject of theology, this watch-dog shows his teeth. Men call it "conscience"; but a dog is a dog. Where a man is combative, he denies your propositions, and fights them. And much that is true never finds an entrance into men's minds because of the malign feelings which are in them. But there is that in music which has the power of putting these malign elements to sleep. We are told, you know, in the fable, that old Cerberus went to sleep charmed by music. However that may be, sweet hymns do allay malign feelings; and men who are rude and combative may be harmonized under their influence.

I remember a remarkable instance which occurred in my father's lecture-room during one of those sweet scenes which preceded the separation of the Presbyterian Church into the Old and New Schools. At that time controversy ran high, and there were fire and zeal and wrath mingled with discussion; and whoever sat in the chair, the devil presided. On the occasion to which I refer, an old Scotchman, six feet high, much bent with age, with blue eyes, large features, very pale and white all over his face, and bald-headed, walked up and down the back part of the room; and as the dispute grew furious, he (and only he could have done it) would stop and call out, "Mr. Mauder-a-tor, let us sing 'Salva-ation,'" and some would strike up and sing the tune, and the men who were in angry debate were cut short; but one by one they joined in, and before they had sung the hymn through they were all calm and quiet. When they resumed the controversy it was on a much lower key. So this good old man walked up and down, and threw a hymn into the quarrel every few moments, and kept the religious antagonists from absolute explosion and fighting. It is the nature of the hymns to quell irascible feeling. I do not think that a man who was mad could sing six verses through without regaining his temper before he got to the end. You cannot have antagonistic feeling together. If a child is angry, the nurse tries to make him laugh; and he won't, he strives against it, because when the laugh comes, away goes the temper. Our feelings are set like a board on a pivot, and if this end is temper and that end is good-humor,

when the temper goes up the good-humor goes down, or when the good-humor goes up the temper goes down. So it is in respect to all the feelings; they exist in opposite pairs; and the way to put down a bad feeling is to find out the feeling which is opposite to it, and stimulate that. This is in accordance with the law of the mind. And the singing of sweet hymns and tunes will go further to cast the devil out of men's minds than any other exorcism which I know of.

The use of hymns in singing, also, may be spoken of as preëminently beneficial to individuals in times of sorrow and distress. I know of nothing that, on the whole, is more soothing to the thoughts and feelings of one who is in trouble than the thinking of a song, if he cannot sing it; but if he can sing, it is all the better. The sweet sounds which men utter seem to rise and then descend again in dew and rain from the hand of God upon them, to cool and quiet them. I am sorry for any one who cannot sing. I am sorry for anything in nature which cannot make music. I know not that the toad ever sings. Beetles do not sing. Worms do not make any musical noise. When we come up to the cricket and the whole cicada tribe, one sings in monotone, and another breaks into a syllabic music—the katydid, for instance—and their songs are limited in scope and low in quality. But when you rise above them to the region of the birds, music takes on more beautiful forms. And I know not what the summer would be worth without its birds. From their first coming in the spring I bless God and find it easier to be devout and to aspire. After mid-August, when the nest has served its purpose and the birds have prepared themselves for their southern flight, I cannot repress melancholy and sadness that there is no music in the trees or in the forest. If they do not sing for themselves, I think they might afford to sing for me.

If you rise still higher, out of the tribe of uninstructed animals into the human race, you find superior musical gifts and endowments. There the sense of music takes possession of the understanding and of the whole realm of taste and of the heart itself. And the tongue by which men evolve the highest thoughts and feelings is the tongue of music.

Men often ask: "How shall I restrain wandering thoughts in prayer? How shall I pray?" Do you suppose that praying means uttering just so many sentences before God? Do you suppose, when you say

"Jesus, lover of my soul,

Let me to Thy bosom fly,"

that that is prayer? If you cannot kneel down and pray, did you ever try to stand up and pray, singing? Two thirds of all

our hymns are prayers and if you find it difficult to pray, why do you not sing? There are many men who cannot lead the devotions of their household; but can you not sing? Can not your wife sing? Can not your children sing? I care not whether you can do it according to the canons of the most refined taste; can you do it so that it shall be tolerable? If you cannot lead in prayer, take two or three devout, prayer-inspiring hymns, and sing them. Then you will have had devotion more profitable than if you had repeated petitions which you inherited from your father, or copied from your deacon or elder of the church.

As a preparation then, for religious meetings, sing. As a preparation for the sanctuary and its privileges, sing. As a preparation for self-examination, or as a means of pushing in the worldly stops and drawing out the religious stops of the organ, sing. And let the children sing. Joining in the singing of hymns is eminently profitable.

The singing of hymns also carries with it great relief to care. There is many a woman, I think, whose life, passed in the household, is filled with tears and anxieties, and oftentimes with the troubles which her pride never suffers her to express except to her God. I believe that there is many and many a woman who endures uninterrupted trials, who is shut up to herself, being sustained through all her dreary pilgrimage by the power of Christian hymns. She sings, and the hymns that she sings are such as reach over almost every conceivable condition of the mind or heart. The very wine of experience has been pressed out, and hymns have been found to contain it. So the griefs which come and go in a day can be easily soothed, and the sorrows and cares which will not go can be made tolerable, by the sweet aid of song. Joys can be excited out of sadness. Patience can be inspired out of discouragement. The sweetest and richest experiences can be attained through the voice of music. Men can oftentimes find in song, joys which the sanctuary itself fails to give them.

Such being the power of music, it seems to me that it ought to occupy a much more important place in the realm of instruction. There are those who ask: "What shall make the Sabbath-day more acceptable? What shall save the Sabbath-day?" If you ever save the Sabbath-day, you must make it attractive. You will never drive this great American people into Sunday as into a net. You will never drive men into the Sabbath-day as into a prison house. If it opens its cavernous doors and invites men only to a condition of restraint and formal obedience, they will not enter it. And every American

church that would redeem the Sabbath-day must do it not by holding up texts badly construed or misreasoned upon. You must make the Sabbath-day the sweetest day of the week. Then no argument will be needed to induce men to accept it. If you are not willing to do that, then you should shut your mouth evermore on the subject of desecration of the Sabbath. In every household it is the duty of father and mother to extort from their children, in after years, the testimony, that of all the days of the week there was none that they liked so well as Sunday. Of all the days of the week there was none that I liked so little as Sunday, when I was a boy. Of all the days of the week now, there is none on which I work so much as on Sunday. And if to work on Sunday is to break the Sabbath, then I am one of the greatest of Sabbath breakers, for I work about all day, and sometimes all night. But, after all, it is the joy-day of the whole week to me. And if you would redeem the Sabbath, make it more cheerful in the household. Give it the exhilaration of song. Give it the social element which goes with psalms and hymns. If you do not make the sanctuary on the Sabbath-day a place of joy and not gloom, you cannot express the spirit of such a people as ours; but if you inspire the sanctuary with a noble life of manhood, and with high conceptions that touch the whole range of faculties; if the reason, if the taste, if the moral faculties, if the deeper springs of the soul are touched, and the mysteries of the world to come are sounded out, and men are thoroughly held, then no house will be large enough for the congregation that will be eager to participate in the services of religion. For under such circumstances religion has the power to make men's sorrows lighter, their joys brighter, and their hopes more rapturous.

When religion is made attractive, when it is made, by singing and other instrumentalities, to appeal to men's best feelings, when it makes the sanctuary a place where men are so happy that they would rather part with their daily bread than the bread of the Lord which they obtain there, then there will be no difficulty in getting men to observe the Sabbath-day.

Sing upon the sea. Sing in the wilderness. Sing always and everywhere. Pray by singing. Recite truths by chanting songs. Sing more in the sanctuary. All of you sing. Sing from city to city, from state to state, and from nation to nation. Let your songs be like deep answering to deep, until that day shall come when the heaven and the earth shall join together, and the grand and final chorus shall roll through the universe; when "the kingdoms of this world are become the kingdoms of our Lord and his Christ, and he shall reign forever and ever."

THINGS THE CHAPLAIN MUST LEARN

INSTRUCTIONS have recently been issued by the Secretary of War providing for a uniform scheme of training for chaplains of the Reserve Corps who may be called to active duty during the year 1925. This training falls naturally into three divisions: practice of the duties of their branch and profession with the troops of a unit, participation in such parts of the unit's general training schedule as may be necessary for chaplains, and individual instruction in those subjects of a practical nature which are calculated to give increased proficiency in the execution of the duties of chaplains.



MOUNTED THEOLOGY

The equitation class has been one of the most interesting courses of the entire training. This course is a combination of pathos, comedy, and tragedy. This particular phase of the curriculum has been dubbed as "Mounted Theology."

Now Boucher, the great French instructor, the dean of equitation, says that it takes fifteen years to get a seat, but, gentlemen, we haven't that much time to give in this course, and we feel sure that we shall be able to shake you down pretty well in three months.

From — MRS. B. S. ANNIS
Lookout Mountain, Tennessee

Writes one of her always welcome chatty letters to the editor, who wants to share it with the Bulletin readers

I haven't written since our Thanksgiving program. Our church was packed, some even stood. They were surprised and delighted. The two Chattanooga papers called me up for a report! So really it was fine and gave us a wonderful boost. For several days we were much talked about. The children were perfect—fifty-seven in the choir. I told them all to watch the leader and they never once took their eyes off her. It was so funny. The leader is the very best soloist in town and she was more than pleased with it all. She sang with the children, and also sang as a solo, "Blest are the pure in heart." It was just lovely.

I have my children in finest kind of condition and they love your "HYMNAL FOR AMERICAN YOUTH" better every day. You see I am laying a good foundation and no man can shake it. It begins with second grade and I now have boys and girls in college whom I have trained, so they will carry on the work.

We open with two good songs—46 and 151, or 35 and 141, or 163 and 150—and then the principal reads a short portion of the service in the back of the book. We are going all through it and it is just fine. We use two pages at a time. Then we sing about two more hymns and then something is read from a fine book called "Famous Hymns with Stories and Pictures," by Elizabeth Bonsall. Then for ten minutes we have a rapid fire of hymns which the children choose themselves—good ones, too. And how they love them—you'd be surprised. They seem to have a favorite one each year. One year it was "In the hour of trial," and "There is a Green Hill," then "The Lord is my Shepherd" and "Far Out on the Desolate Billow." This year it is "Mine Eyes have Seen the Glory" and "Stand Up for Jesus," to the tune by Adam Geibel.

I enjoy the BULLETIN so much. It has such beautiful things in it.

DEAN ATHEARN, of Boston University is authority for the statement that thirty-five religious bodies are about to launch a system of propaganda designed to convert the educational systems of the country to the necessity for religious education for the nation's young people. These thirty-five large bodies are backed by twenty-four million people. With all of these forces at work for the right training of our youth, the outlook for our country was never so hopeful.

THE CENTURY CHURCH BULLETIN has had many compliments, but none that was more pleasing as a letter from the Musical Director of the Public Library of Boston, who reported that he was keeping all of the issues and having them bound. It is gratifying to feel that the BULLETIN has attained the dignity of a permanent place in so fine a library.

Professor H. Augustine Smith, the very popular editor of the "HYMNAL FOR AMERICAN YOUTH" and "HYMNS FOR THE LIVING AGE," has just returned from a trip to Ohio where he reports a splendid time. He had a big audience at the Women's College at Oxford and another in the Seventh Presbyterian Church in Cincinnati, and one of the most successful days he ever had at Dayton.

At the latter city he was entertained at luncheon by an ex-mayor of the city, and hundreds of business men as well as clergymen listened interestedly to his talk on "Jazz and the Youth of America." The Associated Press sent out three hundred words of his speech, and as a result a New York daily paper at once wired for a fifteen hundred word article. This is an indication of the interest in religious education everywhere.

"May I tell you how much I enjoy each issue of THE CENTURY CHURCH BULLETIN, and with what real interest and help I always read it. I liked very much the dramatization of Ruth and Naomi, which was given in the February issue, and I hope to add "SIX BIBLE PLAYS" to our circulating library."

—Violet W. Johnson, Children's Division
Supt., West Va. Council of Religious
Education, Charleston, W. Va.

The Power of an Endless Life

By HENRY HALLAM SAUNDERSON, D.D.

A glowing work upon the HIGH ADVENTURE of Christianity—a call to faith—a plea for a return to the radiance of early Christianity. The central theme is that only a conviction of immortality can dignify and purify human life. Price \$1.00.

REPORT OF THE CHURCH MUSIC DEPARTMENT OF THE NATIONAL FEDERATION OF MUSIC CLUBS

OUR federation has introduced the first National Hymn Contest, which is helping greatly to introduce a better type of song in the Sunday School and church. While the contest was not started until the early part of the year 1924, the work has grown to such proportions that an office force could be kept busy to do justice to the inquiries that crowd our desk. Thirty-nine states, besides Canada and far-off India, have written in response to articles read in the Federation bulletin, newspapers and church periodicals. A native missionary in India read an account in the *Herald-Presbyter*, and wrote inquiring how she might enter the contest. Twenty thousand of the circulars, giving the list of the twelve hymns with stories used last year, were mailed out. The greatest numbers of inquiries came from Texas, Missouri, Ohio, Oklahoma, and California.

Iowa, under the chairmanship of Mrs. Nelle Johnson, of Muscatine, had the best organization, and she supervised the work throughout the state, which made it easier for the National chairman. Twenty towns conducted contests; and if these had been carried through with the final tests, Iowa might have won the prize.

Missouri and Texas each held fourteen tests, but this does not mean the number of contests conducted. The closing of the work coming so closely to the time of the school examinations prevented many from holding the finals. Kansas City alone held thirty contests, which were sponsored by the City Council of Religious Education. St. Louis held twelve, and there were others in St. Joseph, Mexico, Osceola, Sedalia, Hamilton, Warrensburg, and Excelsior Springs. A fine demonstration was given at the state convention by the state chairman, Mrs. Alice W. Conant.

The Texas School for the Blind used the contest in their entire school, and also gave the demonstration at the state convention. San Antonio, Arlington, Hearne, Marshall, Longview, Navasota, Hillsboro, and Beaumont reported contests. The probation officer of the Juvenile Court of Austin sent for circulars and highly commended the plan. Mrs. J. L. Price is planning for many more contests this year.

Alabama was a close third as to examinations, holding twelve; but the work was confined to fewer towns. Mrs. B. J. Noojin, state chairman, was able to get many older people to study the hymns, and asked that the age limit be removed.

Kansas came in fourth, but the work was done almost entirely by Mrs. H. M. Cain of the City Council of Churches of Wichita. Ten Vacation Bible Schools completed the work before July first, and five more continued the study during the summer. The contest of this year has been adopted on the regular program of the Week-day Religious Schools. Over five thousand children attend these schools.

In Oklahoma, Mrs. W. H. Crowder was responsible for the greater part of the work done in Tulsa and other cities. The newspapers of Tulsa featured one hymn each week, giving the words, story and plan of the contest. A Vesper Service was given on Sunday of Music Week announcing the winners. The Religious Educational directors are promoting the work this year.

In Washington, D. C., Miss Esther Linkins has federated seventeen choirs and interested twenty-one Sunday Schools and one Daily Vacation Bible School.

Mrs. Frank Vawter, chairman of Indiana, arranged a number of contests. The Community Service took charge of the contests in the Sunday Schools of Richmond. I am glad to hear that Mrs. Henry Schurman is holding district meetings and organizing the work of this year.

Nebraska has no chairman but reports have come that a special study of hymns was made in the public schools during Music Week and also at the community sings.

Michigan started the first loan collection of anthems in the state library in Lansing. These can be loaned for a period of six weeks. Many letters are coming in response to a splendid article about the contest and song book in the fall issue of the state bulletin.

Pennsylvania, with Mrs. Charles Mayhew, chairman, gave the work a great deal of publicity but could only report a few contests. The American Sunday School Union and the Presbyterian Board of Sunday School publishers both promise help for this year.

Ohio sent many inquiries and if this interest is kept they will be able to make a fine showing before the closing time. Mrs. E. L. McKelvey did very commendable work in Youngstown.

The Music and Art club of Hotchkiss, Colorado, put on contests in all the Sunday Schools in the town, also in one Daily Vacation Bible School. The Denver Sunday School Association wrote a letter of commendation.

The women's clubs took charge of the contests held in Mississippi. Clarksdale reported seven.

The newspapers of San Diego, California, gave a full column to the work of this department. A demonstration was presented at the state convention by the children from the Week Day Religious schools of Berkeley. The State President of Women's Clubs, Mrs. J. C. Urquhart is greatly interested this year and is recommending the contest in clubs throughout the state.

Bessie Birch Wood of Providence, Rhode Island, did splendid work in her city.

The new president of Illinois, Mrs. W. J. Tyler, is organizing this year, as is also Mrs. Cary Y. Vibbard of New York.

I wish to extend my appreciation to Mr. Charles Tremaine of the National Bureau for the Advancement of Music for furnishing the medals used as prizes; to Mr. Nicholas DeVore of the National Academy of Music for the \$100 prize divided between Missouri and Texas; to the Century Co. and Caroline B. Parker for their splendid cooperation; to the Wa-Wan Club for stenographic assistance; to Ella W. Duffield and Mr. J. G. Warren for donations.

Circulars of this year's contest may be secured by applying to Mrs. Grace W. Mabee, 321 S. Van Ness Ave., Los Angeles, Cal., or of Miss C. B. Parker, Century Co., 353 Fourth Ave., New York. Sixty cents per hundred, postpaid.

Respectfully submitted,

GRACE WIDNEY MABEE,

Chairman of Church Music,

National Federation of Music Clubs.

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THE FEDERAL COUNCIL ELECTS DR. CADMAN

At its meeting at Atlantic City the first week of December, the Federal Council of the Churches of Christ in America bestowed its highest honor on Dr. S. Parkes Cadman, by electing him President. He is the pastor of the Central Congregational Church, Brooklyn, N. Y. He is known widely as a preacher and lecturer and is very popular with radio audiences. For several weeks he has used, in broadcasting, *THE LIVING WORD: THE BIBLE ABRIDGED*, the new edition of the Bible by Dr. Henry Hallam Sanderson of Boston. Dr. Cadman says: "I am glad to commend this book wherever I have opportunity, for it seems to me an excellent volume and will serve a great purpose." Reading the Bible aloud is winning the interest of tens of thousands of people, and it is returning, in new ways, to the place of influence it had in former days.

tion of Churches, the Maryland Sunday School Association, and the Daily Vacation Bible School Association.

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DEVOTED TO A DISCUSSION
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RELIGIOUS EDUCATION



APRIL 1925

RESURRECTION HYMN
THE DISCOVERY OF IMMORTALITY
MEMORIAL TO HENRY HOWLAND CLARK, D.D.
AMERICA—THE MOTHER—MEMORIAL DAY
PAGEANT
MOUNTED THEOLOGY
THE WORK OF THE CHAPLAINS
LEAD THE BOYS
LAKE GENEVA CONVENTION OF FINE ARTS
IN RELIGION
DR. FOSDICK'S FAREWELL TO HIS CHURCH

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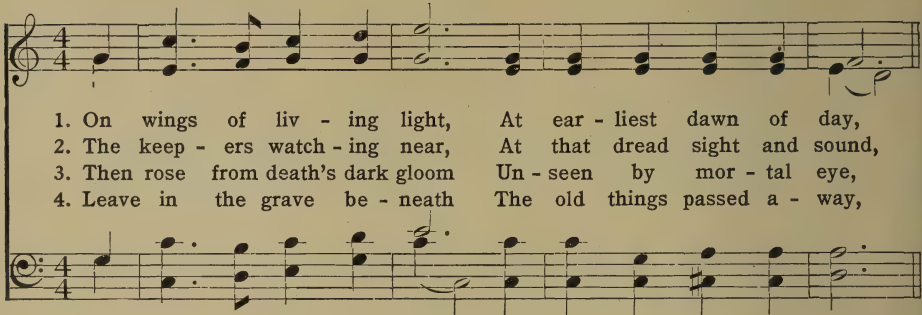
Resurrection

164

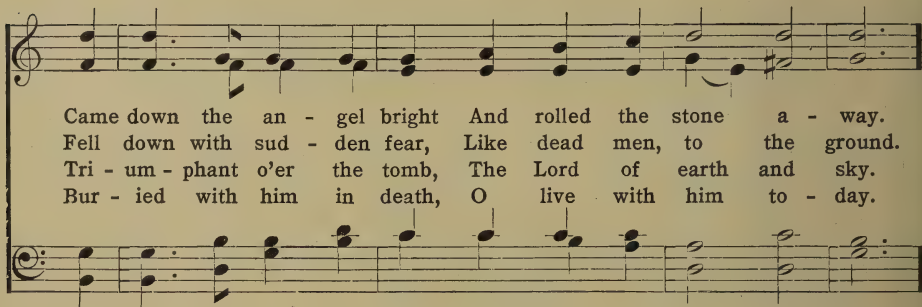
REJOICE. 6. 6. 6. 6. With Refrain

WILLIAM WALSHAM HOW, 1823-1897

T. ALLEN CLEAVER

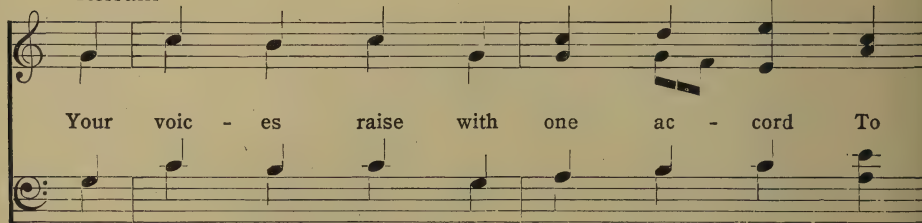


1. On wings of liv - ing light, At ear - liest dawn of day,
 2. The keep - ers watch - ing near, At that dread sight and sound,
 3. Then rose from death's dark gloom Un - seen by mor - tal eye,
 4. Leave in the grave be - neath The old things passed a - way,

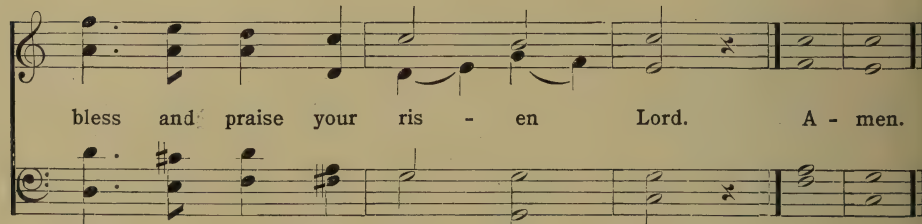


Came down the an - gel bright And rolled the stone a - way.
 Fell down with sud - den fear, Like dead men, to the ground.
 Tri - um - phant o'er the tomb, The Lord of earth and sky.
 Bur - ied with him in death, O live with him to - day.

Refrain



Your voic - es raise with one ac - cord To



bless and praise your ris - en Lord. A - men.

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Reprinted from HYMNS FOR THE LIVING AGE

The Century Church Bulletin

Edited by

CAROLINE B. PARKER

THE DISCOVERY OF IMMORTALITY *

IN imagination go back to a time about nineteen hundred years ago, when there were thousands of pilgrims in Jerusalem. They had assembled there for a great festival which was held every springtime. They came from many lands and spoke many languages; but they were drawn together by the traditions of the land of their ancestors. This time, there was an interest, more intense than in other years, in the events of the passing days, because of the teaching of Jesus of Nazareth. The people thronged about him in the temple and in the city streets.

At the end of the week, there were pilgrims who began the long journey homeward, slow of tread and heavy-hearted, telling as they went the story of the tragedy on Calvary. Along the same highways, at the beginning of a new week, went other pilgrims, fleet of foot and winged with joy. They overtook these first pilgrims and told the strange tale of the resurrection. After that the two stories traveled on together: tragedy and triumph, death and resurrection. They have traveled down through the centuries together. Wherever the story of Calvary is told, there is told also the story of the garden in which was the new tomb.

The two stories are like two streams that have flowed together and become intimately mingled. Yet if we trace them back to their beginnings, they are like two strange streams flowing from the sides of a mountain—one from the north with its shadows and its chill, the other from the south with its sunlight and its warmth. One is the story of Friday with its despair; the other, the story of Sunday with its hope. These two days have been studied with the utmost care, and every possible item of knowledge about them noted. But the day which lies between is a strange day, which has never been adequately interpreted.

On that strange day no one was getting ready for what was to happen the next day. It has been said that the stories of the resurrection were prompted by the hopes of the disciples; but they were in deep despair. Even the faithful women who were followers of Jesus spent that day in preparing their spices to be carried to the tomb. They had no expectation of throwing them away in the joy of the discovery of immortality. Judas had ended his own life. Peter and others were planning to go back to their fishing, thinking to take up life where they had left it when Jesus called them. The priests and Pharisees were congratulating themselves that they had silenced the disturber of their peace by taking his life. A detachment of the temple police was on guard outside the tomb where the body had been hastily laid. So many things were being done, and none of them a preparation for the real event of the new morning!

*From "The Power of an Endless Life" by Henry Hallam Saunderson, D.D.

Exactly what happened, nobody knew at the time, and nobody has been able fully to explain since. But very suddenly, out of the black despair, came the conviction that the spirit of Jesus was immortal. By voice and appearance that spirit had made itself known. Against the barriers of grief and doubt, that knowledge made its way to human hearts. It became a great conviction, a radiant certainty. To the disciples it carried the conviction of the immortality of their own souls. It transformed for them the world in which they lived.

Sometimes we may understand a light, in some measure, by its radiance, even when we cannot make an analysis of its source. No one can get the meaning of the faith of the disciples in the immortality of their Master who does not see the light which was shed upon the years that followed. That faith in immortality became the glowing heart of their message: the immortality of Jesus and of all who became his disciples.

The years brought the utmost hardship, the bitterest persecution, to the followers of the new faith; but there was a joy which transformed the pain, and a radiance which redeemed the darkness. It is impressive to see the expressions of this paradox, to see the light of that changed world in which the early Christian lived. The ardor of youth, the idealism of devotion to an unseen Leader, and the glory of the dream of a changed world were elements in the spirit of those people.

Christian art has rendered priceless service in the interpretation of the Christian story; but it has also done some damage to truth, damage which is difficult, if not impossible, to repair. How many pictures there are of the face of Christ which suggest weakness and depression! How few there are which express adequately the wondrous cheer, courage, and faith of that radiant life!

Again, how many pictures there are of the disciples of Christ which represent them as men of great dignity and of venerable years! None of the great artists has expressed adequately the spirit of youth in that company. Jesus was only about thirty years old when he began to preach. He gathered about him a group of eager young men ready for an adventure. They were not cold, calculating, mature men who had abandoned promptly their boats and their nets and their remunerative tax-gathering when the voice of the Carpenter of Nazareth called them to share his life in the open.

The men who were ready to obey the message, given in glowing words upon the hillside, were not those in whose hearts the fires of youth had burned low, or those to whose eyes the world had lost the light of morning. It was not out of a drab world that the men came who leaped to the challenge, "The time cometh that whosoever killeth you will think that he doeth God service!" And the challenge was not merely an appeal to grim determination and stoical endurance, for in the same hour Jesus spoke the profound truth, "Your sorrow shall be turned into joy."

We have missed the real meaning of the heroic age if we have not learned two things about it: the suffering involved in it, and the joy that made its matchless radiance. These two things seem contradictory, but in reality they were inseparable. It was an era of high courage and chivalry and romantic daring on the part of the followers of Christ. But it was the conviction that their Master had risen from the dead that gave the disciples that courage. During his lifetime their confidence in him was a confidence that he would overcome his foes and win a visible triumph. When the shadow of Calvary darkened that hope, they forsook him, denied him, and despaired of his cause.

Their courage, even to the point of martyrdom, becomes the more luminous against that dark background of their despair.

When the conviction came that their Master lived eternally, and that nothing on earth could terminate his comradeship with them, they lived a new life in a new world: not an easy life in a kindly world, but a life of heroism in a hostile world. That life and that world were illuminated, however, by the matchless radiance of faith in the immortality of their spirits and in a comradeship with their Master which should be unending.

These men saw their world through the eyes of youth, and felt life with the pulse of youth and had the idealism which is characteristic of the unspoiled heart untouched by materialism and cynicism. Like golden threads woven into a great tapestry are those passages, in the early Christian writings, which tell of the suffering and the joy that were in the hearts of those early followers of Christ. James was elucidating this paradoxical truth when he said, "The trying of your faith worketh patience," and then added, "My brethren, count it all joy."

Was it, in reality, all joy to endure discipline? Yes, to those who had the high-hearted courage to count it all joy. This is a magnificent expression of their attitude toward life. The writer of the book of Hebrews says of Christ, "Who for the joy that was set before him endured the cross." Paul, on his last journey to Jerusalem, addressed the elders of the church of Ephesus. He told them of his certainty that "bonds and afflictions" awaited him. But connected inseparably with this was the note of triumphant joy. He says, "But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God."

The hardship and the joy were not associated by mere accident. These men had the utmost conviction that they had come into contact with an immortal world, that they had lived an immortal life, that they were sustained by power which came from that world. That power was not, to them, impersonal; for they were perfectly certain that it was the working of the personality, the will, of their divine Master, in whose unbroken comradeship they lived. In that relationship they found a throbbing joy which language could not adequately express. But they were certain that through their hardships they were serving the purposes of their Master, were living the life of the unseen world, and were sustained by immortal power. It was an experience of sustaining strength, a clear consciousness of a deathless comradeship.

When the great artists portray the disciples of Christ, who became apostles, as men of dignity and of venerable years, they forget that few, if any, of them lived to venerable years or escaped martyrdom for their Master. Their bitter enemies endeavored to cut them off without remembrance, to obliterate them and their work so completely that the world would forget that such men had ever lived. Little do we know, indeed, of the material facts of their fate. But Christian tradition tells us that they went with joy to torture and to death. Their figures faded from the eyes of living men, but the light of their lives is an undying radiance.

If in the words of one or two men we caught the note of joy in hardship, we might say they were ecstatic; but this was the major characteristic of a fellowship which extended to uncounted thousands, to many lands, to people of various races and languages, and which continued for many years. There was more than an individual experience in this association of hardship with

joy, for there was a great comradeship among these men who had taken the cross as the symbol of their triumphant faith. Paul, writing to the church in Corinth, says, "I am filled with comfort! I am exceeding joyful in all your tribulation."

From these golden threads, running through the fabric of the New Testament, we learn something of the meaning of that radiant faith of those first Christian years. There is a large significance in that cheerful faith, that capacity for endurance, that way of looking at the world. If we are to account for it, we must acknowledge that a new meaning had come into the life of that time. Such illumination calls for a search for the source of the light itself. There was something more than human strength in the endurance of these men, something more than human wisdom in their councils.

The manner of the coming, to the first disciples, of the conviction of immortal life is revealed in the stories of the appearances of the risen Christ to these disciples. There is much variety in those stories. It was a memorable day in the experience of these disciples when they beheld the last of these appearances. They had learned that life is more than the life of earth; that it is immortal. They had been taught the message of the gospel. They had been commanded to carry to the whole world the good news of the immortal life, to preach the principles of Christ to all the nations. The wide world and its great need had been pointed out to them. The colossal task was set before them. The message was so urgent, and the need of the world so great!

But abruptly they are told by the risen Christ that they are to "tarry in Jerusalem." What, remain silent with such a message burning on their lips? Wait, when there were such important reasons for haste? Delay, when the whole world was stumbling on its way in need of this light? Yes, they must wait until they were really ready for so great a task.

If worldly wisdom had been consulted as to the need of tarrying in Jerusalem, they might have received a number of answers. They might have been told that these fishermen should learn more of the ways of good society; or that uncultured men should learn the rules of logic before they undertook the work of instruction; or that there should be careful and effective organization, with officers and directors and committees, if so great a piece of work were to be undertaken. Surely, too, they ought to get an endowment fund and make sure of the financial resources of the movement. Should not these men arrange for letters of credit before going to foreign countries? And would it not be necessary to seek the support of men of social standing and political influence if the existing world were to be evangelized?

But it was not worldly wisdom which told them to tarry in Jerusalem, and which gave the reason for a breathless expectancy: for the command was to tarry "till ye be endued with power from on high." That power could use the tongues of fishermen, could give them utterance, and could communicate through them the deathless message of the gospel.

Indeed, these men were not to entangle themselves with the social ways and the financial resources and the political intrigues of the established life of the world. They were to go out with a message that had within it the power of a great upheaval. They were assured that the existing pattern of the world was transitory. They were not to love that world and the things of that world. They were not to be conformed to it; for they were in contact with a power, working through their inner life, which would transform them into the likeness of an eternal world. They were to justify what was later said

about them, "These that have turned the world upside down are come hither also."

When Pentecost had come, and these men had received the fulfilment of the promise of power, they did go out as the bearers of the message which had been intrusted to their care. Other teachers of the time (notably the Stoics) had excellent moral principles to impart; but these men had the story of a life. And more than that—it was an endless life. Still more, it was not simply the narrative of a life which had proved itself deathless: they went out to show men the power of an endless life.

These men had come close to the heart of reality. They had made the discovery that it is spirit that creates and recreates the world; and that spirit outlasts the things which it creates. They were assured that the visible is always dependent on the invisible. To gain the transitory things and to lose the eternal would be folly indeed. It is a great word which Paul speaks to the disciples in Corinth, "For the fashion of this world passeth away."

In writing to Rome he addressed men who were under an enormous pressure of tradition and custom which tended toward worldly ways. It was to these men in the world's capital that he wrote, "Be not conformed to this world, but be ye transformed by the renewing of your minds." That spiritual power with which they were in contact would work through their spirits for the transformation of their visible life, and through that transformation would be revealed "the perfect will of God." They would not attach themselves to transitory things; they would not build on foundations already crumbling. They had come to the heart of reality, and established indissoluble bonds with that which is deathless.

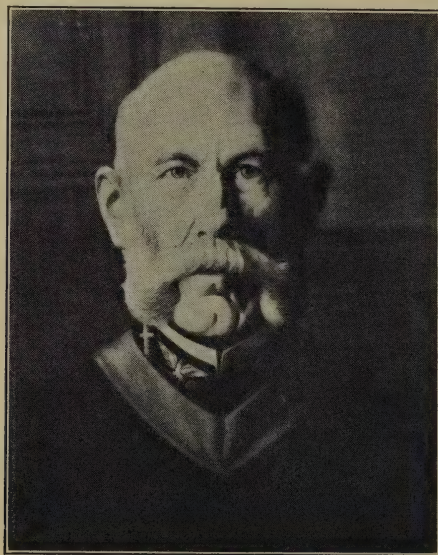
Their message to the world was, then, a message that communicated that same power. Again we find a glowing expression of this faith when Paul says, "When I came to you, I came not with excellency of speech or of wisdom . . . and my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the spirit and of power." And in elucidating this great truth he adds, "Not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth."

Such faith opens the door of a new world. Instead of spiritual things being vague and shadowy, and material things substantial, the reverse was true; for they had a most vivid sense of the reality of the unseen, while material things were, to their vision, vanishing like mists dissolved by the sun of a new and glowing day. This gives great significance to the saying, "Ye took joyfully the spoiling of your possessions, knowing that ye have for yourselves a better possession and an abiding one." This is not only a joy which sheds a glory upon hardship, but a sense of the reality of eternal power in a transitory world.

When a company of young men had seen the immortal spirit of their risen Master, when they had passed through the experience of Pentecost, and when they had gained this vivid sense of the presence of the eternal world, they were ready to preach a gospel of power. It was a gospel which was to be triumphant over the material world. That company of men had in it the spirit of youth—a spirit which was secure against the deadly cynicism of that age. High-hearted, with dauntless courage, with indomitable will, they went out to bear their message. What mattered any material thing in comparison with that message? Suffering, hardship, toil, and journeying—yes, even martyr-

dom—were of the material world, and the winds of the Eternal were blowing away the dust of that world.

With differing personalities, with varying forms of expression, the hope which they conveyed to men was, "That ye may know Christ and the power of his resurrection." They won new disciples for their unseen Master, and wove the fabric of a fellowship which included men of all the nations. When those nations crumbled, this fellowship was destined to endure. These followers of Christ had the assurance that they were sustained by the power of an endless life.



HENRY HOWLAND CLARK, D.D.

HENRY HOWLAND CLARK, D.D., served for fifty-one years as a chaplain in the navy, and for nineteen years he was on duty at the Naval Academy. No other chaplain has ever been so loved and admired by his men and by the leaders in the navy.

On Washington's birthday of this year, friends from far and near, in the service and out, gathered in the Naval Academy Chapel to do him honor, and to dedicate to him a beautiful communion rail.

At the time of his funeral on November 25 last, many of his former midshipmen and shipmates, now high in rank in the service, as well as many at the academy and in the city of Annapolis, who had known and loved him since his retirement, felt that some fitting and lasting memorial should be erected in the place where he had done his most enduring work. Subscriptions, limited in amount by special request, poured in from all directions.

The altar was in festal white, numerous palms adorning the sanctuary. The altar cross was flanked with palms and large bunches of white roses and carnations, while at its foot was a huge bank of deep red roses.

Chaplain Evans dedicated the rail in the following prayer:

"O Lord God Almighty, Whom the Heaven of heavens cannot contain, yet Who dost sanctify by Thy special Presence every house which is called by Thy Name, we beseech Thee to accept and bless this Communion Rail, placed here in reverent and grateful memory of Thy servant Henry Howland Clark.

"Do Thou grant unto him eternal rest. Grant unto all who may kneel here the forgiveness of their sins, refreshment by Thy holy mysteries, and a new zeal in the service of Him Who gave Himself for us, Thy Son Jesus Christ Our Lord. Amen."

AMERICA—THE MOTHER

MEMORIAL DAY PAGEANT

By ABIGAIL F. HALSEY

CHARACTERS

PROLOGUE

THE WATCHMAN (*The Future*)

MOTHER AMERICA

HONOR

FREEDOM } *Her Attendants*

SPRING AND HER MAIDENS

THE PILGRIM (*The Past*)

DAUGHTERS

SONS

CHILDREN OF THE WORLD

DIRECTIONS

THE arrangement is very simple. A raised platform, with at least three steps, should be placed forward center of pageant field; a flagstaff forward at right, far enough from the platform for the participants to salute the flag without awkwardness. The colors are flying. There should be a good band and a song leader, as much of the patriotic feeling inspired by the pageant is dependent on the music, which should accompany all entrances. The larger the number in each group, the more effective. Of course, if given out of doors, the result is better; but the pageant may be presented on a stage, with smaller groups, if necessary. If given indoors, have the curtain fall at the close of "The Star-Spangled Banner." If given outdoors, the music should continue while the characters leave the pageant field in the following order: *Watchman, Mother America, Honor, Freedom, Daughters, Children, Sons, The Pilgrim.*

PROLOGUE.

How sleep the brave, who sink to rest
By all their country's wishes blest?
When Spring, with dewy fingers cold,
Returns to deck their hallow'd mold,
She there shall dress a sweeter sod
Than Fancy's feet have ever trod.

By fairy hands their knell is rung;
By forms unseen their dirge is sung;
There Honor comes, a pilgrim gray,
To bless the turf that wraps their clay;
And Freedom shall awhile repair
To dwell a weeping hermit there!

(COLLINS)

(Exit)

(Enter Spring with Maidens, their arms full of flowers. With graceful approach, they strew the flowers. If the pageant is used for the unveiling of a memorial, the flowers are strewn there, otherwise they may be used in the dance and scattered as the Maidens leave. Dance, "Pipes of Pan" or any other appropriate dance expressing subdued joy.)

As Spring and her Maidens depart the Watchman and Pilgrim enter. The music should be rather slow; the whole action is slow-moving and stately. They take their places, forward, Watchman at the right, Pilgrim at the left of a dais or raised platform. Mother America enters, attended by Honor, and takes her place on the dais, Honor standing at right on lowest step. The words given to the different characters should be clearly spoken, as the meaning of the pageant depends on them. If given in a space too large to allow of this, the words should be printed on the program.)

MOTHER AMERICA. Watchman, what of the night?

WATCHMAN. Lo, Mother America, the dawn cometh.

MOTHER AMERICA. Watchman, my sons have gone forth to battle: tell me if they return.

WATCHMAN (*steps to right, raises his hand to his eyes, looks in all directions*). Nay, Mother America, they return not.

MOTHER AMERICA. Honor, call my daughters.

(Honor goes half-way across pageant field to right, lifts right hand. At her bidding, enter women and girls representing all phases of women's war work—Red Cross Workers, Nurses, Housewives, Salvation Army Lasses, Y.W.C.A. and Y.M.C.A. Workers, Farmerettes, Government Clerks, Girl Scouts, Camp Fire Girls, Girl Reserves, etc. They enter singing the first stanza of "America" in which all join. There should be a leader for the audience. They take their places at the right of the dais.)

MOTHER AMERICA. Look again, O Watchman, and tell me if my sons return.

WATCHMAN (*looking forth*). Nay, Mother America, they return not yet, but Freedom comes leading the children of the world, whom their valor has set free.

(Freedom enters from the right, leading many tiny children, who carry flags of all nations. The music should be joyous and patriotic. They gather at the front of the dais, Freedom standing on lowest step at left.)

MOTHER AMERICA. O Watchman, the dawn indeed cometh. And my sons, do they return?

WATCHMAN (*looking forth, raises his hand*). Lo, Mother America, they come!

(From the left, marching two and two, come Mother America's sons, first veterans of the World War, then behind them, but given a prominent place in the final picture, veterans of the Civil War and Spanish War. If numbers permit, there may be some uniforms of the American Revolution. As the men enter all sing "Battle Hymn of the Republic.")

Mine eyes have seen the glory of the coming of the Lord,
He is trampling out the vintage where the grapes of wrath are stored:
He has loosed the fateful lightning of his terrible swift sword,
His Truth is marching on.

(Chorus)

WATCHMAN. Mother America, some there be who return not. These have given their lives that others may live.

(The music plays softly as all sing)

In the beauty of the lilies Christ was born across the sea,
With a glory in his bosom that transfigures you and me,
As He died to make men holy, let us die to make men free,
While God is marching on.

(Chorus)

(All stand at attention in silent salute to the flag.)

Music: THE STAR-SPANGLED BANNER. *First stanza. All join.*

(END)

COSTUMES

SPRING. Short slip to knees, pale green, hair flowing, bound with flowers.

HER MAIDENS. May be in white slips; or preferably pale colors—blue, pink, yellow, orchid—may be used. The slips should come to the knee, with bloomers of the same color. Hair flowing, feet bare. They carry garlands.

THE WATCHMAN. Brown or dark-red slip to knees, sandals, legs bound. A band around his forehead matches the slip.

THE PILGRIM. In pilgrim's garb of gray, with staff.

AMERICA. White flowing robe with liberty-cap. (Do not use the flag in any way in the costume.) America should be a mature-looking woman with stately bearing.

HONOR. Flowing robe of pale gray, gray shoes and stockings. A girl with dark hair should be chosen.

FREEDOM. Flowing robe of pale blue, with veils of pale pink if desired. White shoes and stockings. A girl with fair hair should be chosen.

DAUGHTERS. Dresses appropriate to the parts represented.

CHILDREN. White is better than the costumes of different countries. They carry flags of all nations.

SONS. In uniform.

COSTUMING A PLAY

Inter-Theatre Arts Handbook

by

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There are special chapters on costuming religious drama and community pageants

This is a book which will simplify the problems of costume

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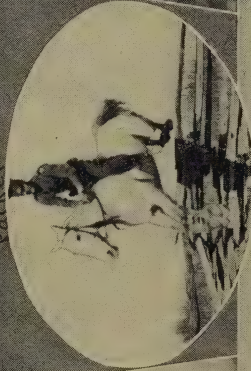
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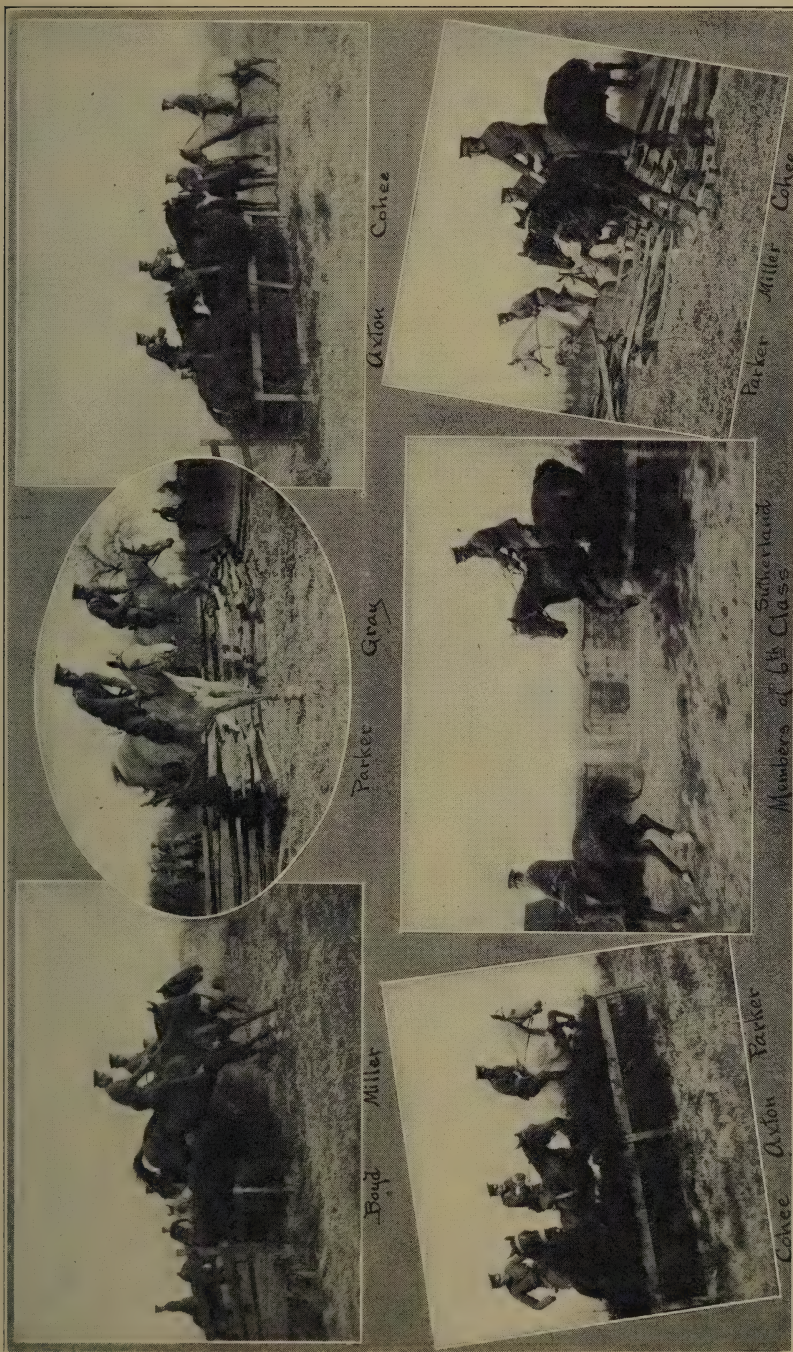


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Axton

Members of 6th Class
MOUNTED THEOLOGY
(Army Chaplains)



MOUNTED THEOLOGY
(Army Chaplains)

THE WORK OF THE CHAPLAINS

AS EVIDENCE of practical interest in the work of chaplains, the following is quoted from an official memorandum issued by the commanding officer, Fort Washington, Maryland:

"The attention of all members of this command is invited to AR 60-5, which prescribes in detail the duties of the Chaplain. Note that ultimate responsibility for matters of religious and moral nature devolves upon commanding officers as completely as does that for strictly military matters. It is the desire of the commanding officer that organization commanders give due consideration to developing the religious life of their commands and to assisting the Chaplain, who is especially charged with and accountable for this important part of army life."

To increase the regular attendance at this post, a "Church Attendance Cup" is to be awarded to the company showing the highest percentage at divine worship for a period of three months, the winner to hold the cup until the record is broken by another unit in a subsequent three months' period.

So successful has been the Army and Navy Hymnal in the regular Army that it has now been made a part of the equipment of the National Guard.

LEAD THE BOYS

JUDGE CROPSEY, of Brooklyn, is much more interested in the prevention than the punishment of crime and appeals to men to volunteer as leaders for Boy Scouts and similar organizations, as he believes that leadership of such activities diminishes crime.

Judge Cropsey states that three fourths of the convicted criminals in the New York courts are less than twenty-five years old.

The best influence to keep a boy straight, he said, was religion. Citing a recent survey of the Brooklyn churches, which showed that of 130,000 boys between 12 and 18 years old, 100,000 had no church or Sunday-school connections, he urged the men to set an example by attending church.

"There is a practical way to get at boys," he said. "Get them interested in something, under the leadership of a man, preferably a volunteer. Tests have shown that the leadership of a man has been beneficial in changing boys' viewpoints. Boys get from men better ideas of life, better ideas of right and wrong, than do boys who lack such contact."

Judge Cropsey said one trouble in New York was that grown men did not give their interest here to movements like the Boy Scouts as they did in other cities, particularly in the West.

LAKE GENEVA CONVENTION OF FINE ARTS IN RELIGION

At Lake Geneva, Wisconsin, August, 1-2, 1925

International Summer School, July 27-Aug. 8

ONE of the enrichment features of the International Summer School of Religious Education at Lake Geneva next summer will be a two-day convention to study: Congregational Singing and the Hymn Book, Chorus Choirs, Children's Choirs, and Church School Orchestras, Worship Services and Special Programs for Christmas, Easter, Rally Day, Thanksgiving, Pageantry and Drama, Visual Art or the Choice and Use of Pictures, under the personal direction of Professor H. Augustine Smith, of Boston University.

This distinguished author of pageants and worship programs will also teach a credit

course in the Summer School on "Music and Worship in the Church School," and deliver five lectures on "The Use of Fine Arts in Religious Education." His choice art collection will be on display at Lake Geneva for one whole week.

The International Council invites ministers, directors of religious education, superintendents and teachers, choristers and organists, pageant directors, supervisors of art, and that great host of lay workers. Those who cannot come for the full term of the Summer School are cordially invited to the Fine Arts Convention, August 1 and 2, also to the concert Friday evening, July 31st.

DR. FOSDICK'S FAREWELL

Editorial in the "New York Times"

March 2, 1925

THE farewell sermon of Dr. Fosdick, printed in full in this morning's *Times*, has little of the personal in it. Despite the unanimous expression of desire on the part of the First Presbyterian Church, of which he has been the associate minister for more than five years, that he should remain in or return to that office, and despite the expectation which that wish encouraged in many, he stated frankly that he could not share it. To him this sermon was his last in any official relationship with that church. This means that he does not expect the General Assembly of the Presbyterian Church to take action that will permit the renewal of such a relationship. Aside from this, a word of deep affection for the membership of the First Presbyterian Church and a word of gratitude to those who, in criticizing him, had erected a sounding-board back of him that has increased the reach of his voice, his sermon was about the cause to which this particular church was dedicated in the "spacious days" immediately following the war.

The experiment was begun in a downtown district of making a church that would minister in the highest and fullest way to the community and be a common house of prayer. This experiment has not failed. It has succeeded beyond the dreams of those who started it. It has furnished an illustration of what can be done through interdenominational co-operation. An ecclesiastical decree from afar, in practically closing the doors against

Dr. Fosdick, has ended that most promising form of coöperation, which aimed at what Dr. Fosdick called an "inclusive church." In this church not only has tolerance been preached; it has been practised. The "verities" have been interpreted in modern terms and with the light of science, and the teachings of the Founder of Christianity have had courageous and discerning application to social conditions of to-day.

And there is assurance that the standard which has been raised will not be hauled down even if Dr. Fosdick does not return. The Presbyterian Church at large has, however, lost a great opportunity of human appeal and service in frowning upon this experiment, for the things for which it stood are the far-off goal toward which modern thought in its highest and most enlightened aspiration is moving. Dr. Fosdick need not be concerned as to himself. He will find a platform and a pulpit wherever he goes. Even the church of John Calvin, who was once looked upon as an arch heretic, has welcomed him. It is the great ecclesiastical body which has discountenanced this effort toward interdenominational working together as a company with a common purpose that needs to be concerned for itself. Dr. Fosdick has said farewell to the First Presbyterian Church, but neither he nor the church he served has said farewell to the cause for which he and its membership stood together.

CHRISTIANITY—WHICH WAY?

by

CHARLES SPARROW NICKERSON, D.D.

A brief study of certain periods in church history that bear directly upon modern problems

A plea for the realization that the church of to-day must launch out into the deep and let down its nets with a wider sweep of faith

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By An Editor of The Saturday Evening Post

WHY I AM A SPIRITUAL VAGABOND

By

THOMAS L. MASSON

THOMAS L. MASSON is an editor of "The Saturday Evening Post" and was for twenty-eight years editor of "Life." "Why I am a Spiritual Vagabond" is a call to spiritual vagabonds all over the world. Mr. Masson gets directly at the heart of religious controversy in this new book, tells of his own conversion, and shows how peace can come through spiritual development and discipline. He interprets the sayings of Christ from practical experience, showing that as He lived so we must live, without withdrawing in any way from the world or limiting ourselves in our daily lives and contact with others.

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The Century Church Bulletin

DEVOTED TO A DISCUSSION
OF CHURCH MUSIC: DRAMA
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RELIGIOUS EDUCATION



MAY 1925

HYMN—Ye Servants of God, Your Master Proclaim
HISTORICAL AND INTERPRETATIVE NOTES
THE MISSIONARY CHAIN AND THE FINE ARTS
INTERNATIONAL SUMMER SCHOOL OF
RELIGIOUS EDUCATION
SUMMER SCHOOL OF RELIGIOUS DRAMA
RELIGIOUS DRAMA CONTEST
HYMN CONTEST
A SIGN OF THE TIMES
THE BOYS OF NEW YORK TAKE OVER THE CITY
SUMMER SESSION OF PIUS X SCHOOL OF
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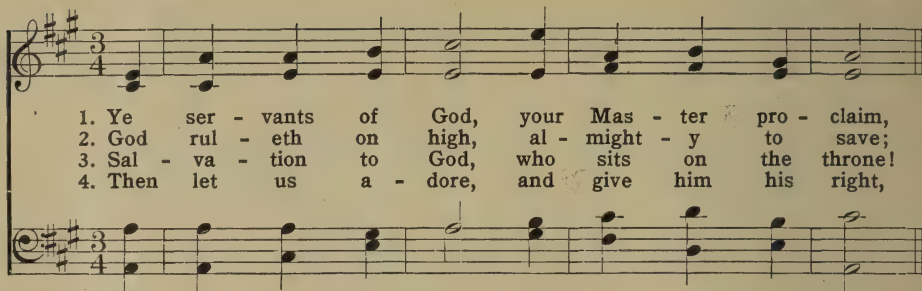
Call to Worship

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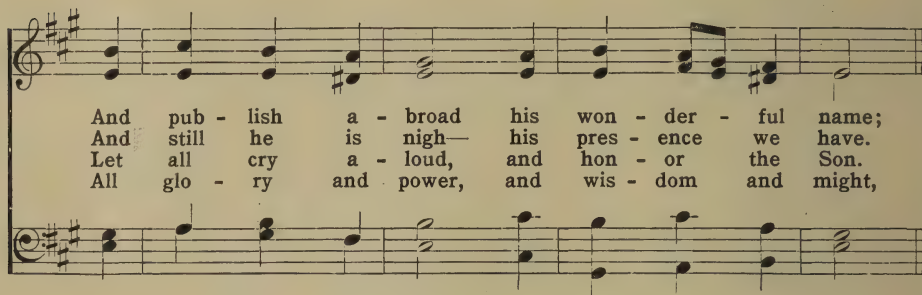
HANOVER. 10. 10. 11. 11.

CHARLES WESLEY, 1744

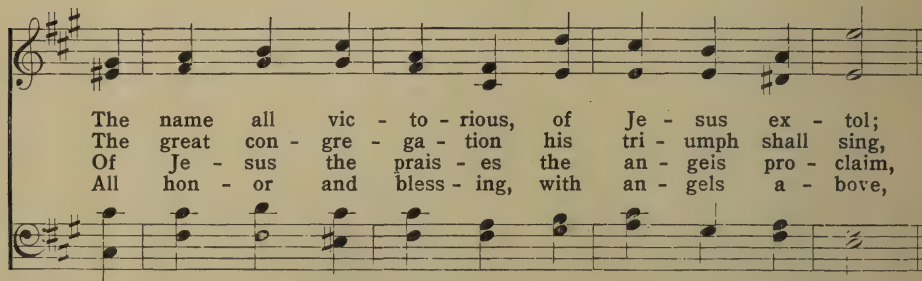
WILLIAM CROFT, 1708



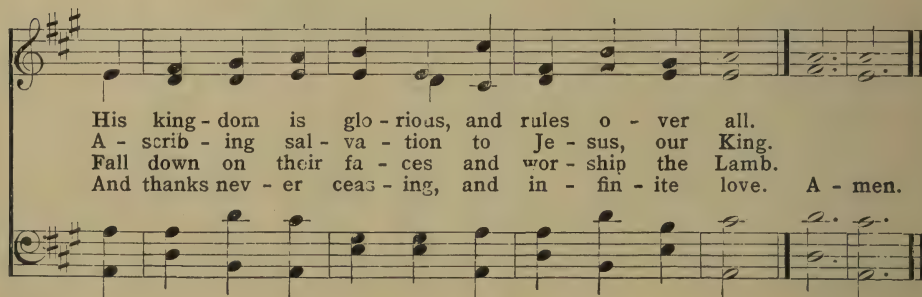
1. Ye ser - vants of God, your Mas - ter pro - claim,
 2. God rul - eth on high, al - might - y to save;
 3. Sal - va - tion to God, who sits on the throne!
 4. Then let us a - dore, and give him his right,



And pub - lish a - broad his won - der - ful name;
 And still he is nigh—his pres - ence we have.
 Let all cry a - loud, and hon - or the Son.
 All glo - ry and power, and wis - dom and might,



The name all vic - to - rious, of Je - sus ex - tol;
 The great con - gre - ga - tion his tri - umph shall sing,
 Of Je - sus the prais - es the an - geis pro - claim,
 All hon - or and bless - ing, with an - gels a - bove,



His king - dom is glo - rious, and rules o - ver all.
 A - scrib - ing sal - va - tion to Je - sus, our King.
 Fall down on their fa - ces and wor - ship the Lamb.
 And thanks nev - er ceas - ing, and in - fin - ite love. A - men.

The Century Church Bulletin

Edited by

CAROLINE B. PARKER



In Preparation

HISTORICAL AND INTERPRETATIVE EDITION OF HYMNS FOR THE LIVING AGE

The following will give an idea of the nature of this book and the exhaustive research work conducted by H. Augustine Smith and his staff.

1. Ye servants of God, your Master proclaim,
And publish abroad His wonderful name;
The name all victorious of Jesus extol;
His kingdom is glorious, He rules over all.
2. God ruleth on high, almighty to save;
And still he is nigh—His presence we have.
The great congregation His triumph shall sing,
Ascribing salvation to Jesus our King.
3. "Salvation to God, who sits on the throne!"
Let all cry aloud, and honor the Son.
The praises of Jesus the angels proclaim,
Fall down on their faces, and worship the Lamb.
4. Then let us adore, and give Him His right,
All glory and power, all wisdom and might;
All honor and blessing, with angels above,
And thanks never ceasing, for infinite love.

BIBLICAL TEXT

CHARLES WESLEY, 1744.

The Lord reigneth, he is clothed in majesty;
the Lord is clothed with strength, wherewith he hath girded himself;
the world also is established, that it cannot be moved.
Thy throne is established of old: thou art from everlasting.
The floods have lifted up, O Lord, the floods have lifted up their voice,
The Lord on high is mightier than the noise of many waters,
yea, than the mighty waves of the sea.
Thy testimonies are very sure:
holiness becometh thine house, O Lord, forever.

Psalm 93.

THE WESLEYS AND CURRENT EVENTS

This hymn by Charles Wesley (1707-1788) is founded on Psalm Ninety-three. It was in a collection of thirty-three hymns "For times of trouble and persecution"; its title is, "To be sung in a tumult." The year 1744 was a time of most severe persecution of the Methodists. The country was at war with France.

The House of Stuart was seeking full restoration, and an invasion was daily expected. The followers of the Wesleys were accused of being Papists and of working secretly for the cause of the French Pretender. Their meetings were broken up, riots were common, many of their preachers were drafted into the army. Even the Wesleys were brought before the magistrates.

Hymns were necessarily of such life and vigor as to rise above the uproar of persecutors and to carry the message of a great and victorious God to the people. These hymns were on fire with excitement and indignation at what threatened to undo Methodism. Satire and invective are here, but not to such an extent as to discount them as controversial hymns.

This hymn collection, scattered everywhere, was the beginning of a series of thirty hymn-tracts running over a period of fifty years. Charles Wesley, poet-laureate of Methodism, had a hymn for every occasion.

Leaving administrative arrangements and the advocacy of a system to John, who found in them congenial work, and willingly resigning to him the Calvin-like firmness that seems necessary to every great reformer, Charles, naturally cheerful in his piety, gladly became the hymn-writer of Wesleyanism. And it is in this capacity that his name lives, and will live to posterity. In respect to hymn-writing, John willingly assigned the palm to his more poetical brother; while, on his part, Charles benefited by the coöperation of John, who, with severer taste, pruned away the luxuriance of his brother's productions, to the improvement of what remained.

OMITTED STANZAS

The waves of the sea have lift up their voice,
Sore troubled that we in Jesus rejoice;
The floods they are rearing, but Jesus is here;
While we are adoring, he always is near.

When devils engage, the billows arise,
And horribly rage, and threaten the skies:
Their fury shall never our steadfastness shock;
The weakest believer is built on a rock.

THE HYMN TUNE

"Hanover" or "St. George's" was doubtless written by William Croft (1678-1727), a child of the Chapel Royal. He studied under Dr. Blow, was joint organist with Jeremiah Clarke at the Chapel Royal. He later succeeded Clarke as full organist, and was also organist for a time at Westminster Abbey. It was named "Hanover" after the House of Hanover, regnant in the days of Croft. In the thick of discouragement William Croft labored for better church music. The monument erected to his memory in Westminster Abbey carries this inscription: "Near to this place lies interred William Croft, Doctor in Music, organist of the Royal Chapel and of this Collegiate Church. His harmony he derived from that excellent artist in modulation who lies on the other side of him (Dr. Blow). In his celebrated works, which for the most part he consecrated to God, he made a diligent progress; nor was it by the solemnity of the numbers alone, but by the force of his ingenuity and the sweetness of his manners, and even his countenance, that he excellently recommended them. Having resided among mortals for fifty years, behaving with the utmost candor (not more conspicuous for any other office of humanity than a friendship and love

truly paternal to all whom he had instructed), he departed to the heavenly choir on the fourteenth day of August, 1727, that, being near, he might add his own Hallelujah to the Concert of Angels. Awake up, my glory, awake lute and harp, I myself will awake right early."

Croft was an ardent exponent of the Bach Passion Music. His monarch, George I, allowed him an extra eighty pounds for teaching the chapel children "to read, write, and cast accompts."

"Hanover" is played every day in the heart of London by the bells of St. Clement, which in former times played quite different music:

"Oranges and lemons,

Say the bells of St. Clemens."

"Hanover" is an example of fine melodic curve. It has all of the qualities of a high-grade, vigorous, singable hymn tune, and yet as late as 1836 the hymn-singing churches were so satisfied with the slow-moving chorales that "Hanover" was considered "bad." "These tunes have slurs, passing notes, and appoggiaturas, and are generally in triple time, with two or three notes to each syllable"—so the complaint runs against graceful "Hanover."

Other Wesley hymns from "Hymns for Times of Trouble and Persecution":

1744—FOR THE KING.

Lord, thou hast bid thy people pray
For all that bear the sovereign sway,
And thy vicegerents reign—
Rulers, and governors and powers;
And lo, in faith we pray for ours,
Nor can we pray in vain.

Cover his enemies with shame,
Defeat their hostile aim,
Their baffled hopes destroy;
But shower on him thy blessings down,
Crown him with grace, with glory crown,
And everlasting joy.

1745—FOR THE NATION.

Lamb of God, who bear'st away
All the sins of all mankind,
Bow a nation to thy sway;
* * * * *

Let thy dying love constrain
Those who disregard thy frown;
Sink the mountain to a plain;
Bring the pride of sinners down;
Soften the obdurate crowd;
Melt the rebels with blood.

1746—CONFIDENCE AMID NATIONAL PERIL.

Safe in the fiery furnace,
Joyful in tribulation,
My soul adores
With all its powers
The God of my salvation.

Kept by the strength of Jesus,
 Almighty to deliver,
 I find his name
 Is still the same,
 A tower that stands forever.

1. Praise the Lord, ye heavens adore Him,
 Praise Him, angels, in the height;
 Sun and moon, rejoice before Him;
 Praise Him, all ye stars of light.
 Praise the Lord, for He hath spoken;
 Worlds His mighty voice obeyed;
 Laws which never shall be broken,
 For their guidance He hath made.
2. Praise the Lord, for He is glorious;
 Never shall His promise fail;
 God hath made His saints victorious;
 Sin and death shall not prevail.
 Praise the God of our salvation;
 Hosts on high His power proclaim;
 Heaven and earth and all creation
 Laud and magnify His name.
3. Worship, honor, glory, blessing,
 Lord, we offer unto Thee;
 Young and old, Thy praise expressing,
 In glad homage bend the knee.
 All the saints in heaven adore Thee;
 We would bow before Thy throne:
 As Thine angels serve before Thee,
 So on earth Thy will be done.

Stanzas 1 and 2 Anon. Foundling Hospital, London, 1801.

Stanza 3, Edward Osler, 1836

BIBLICAL TEXT

The hymn is a paraphrase of Psalm CXLVIII:

Praise ye the Lord.
 Praise ye the Lord from the heavens:
 Praise him in the heights.
 Praise ye him, all his angels:
 Praise ye him, all his hosts.
 Praise ye him, sun and moon:
 Praise him, all ye stars of light.
 Praise him, ye heavens of heavens.
 And ye waters that be above the heavens.
 Let them praise the name of the Lord;
 For he commanded, and they were created.
 He hath also stablished them forever and ever;
 He hath made a decree which shall not pass.

STORY OF THE HYMN

Although the authorship of the first two stanzas is unknown, it is certain that the third stanza was written by Edward Osler (1798-1863). He was born at Falmouth, educated for the medical profession in his home city and in London, and served as house surgeon for seventeen years at the Swansea Infirmary. He made a special study of "burrowing and boring marine-animals" for the Linnaean (Botanical) Society. His daughter, Jeannette Osler, residing in Toronto, tells of her father's other interests: "My father was an English medical man of scientific tastes, and a very zealous churchman of the old-fashioned, prayer-book type. Two younger brothers became pioneer missionaries in Canada. My father had an unusual memory, and learned the whole Greek Testament and the greater part of the Old Testament. Laying down his profession in middle life, he devoted himself for many years to church literature. Each Sunday and Holy Day he wrote an instructive article in prose, followed by a hymn. He was one of the chief pioneers in the movement for the use of hymnals in churches, a movement which in his day had to overcome much prejudice."

He was editor of the "Royal Cornwall Gazette" for nearly twenty-five years. He wrote on various subjects—Christianity, biography, natural history, travel. He did very little original work in hymnology, but was long associated with W. J. Hall, the editor of the "Mitre Hymn Book," published in 1836 under the title of "Psalms and Hymns Adapted to the Church of England." He contributed about fifteen versions of the Psalms and fifty hymns.

THE HYMN TUNE

"St. Asaph" was composed by William S. Bambridge (1842-1923). Mr. Bambridge was appointed organist of Marlborough College in 1864, which position he held up to 1913. He was a prominent Freemason, and became grand organist of England in 1911. He was a member of the Marlborough Council for forty years, and was twice elected mayor. Three of his brothers were football players of international reputation.

The tune was first published in 1872 as a "Thanksgiving Hymn" for the recovery of the Prince of Wales (Edward VII). It was, therefore, first called "Thanksgiving." In 1874, it was changed to "St. Asaph," being named after Asaph, chief of the choristers in the days of David.

ANTIPHONAL SINGING

Read or sing the hymn responsively in connection with Psalm CXLVIII, or sing the hymn antiphonally with the "Te Deum," No. 510, the congregation singing the hymn stanzas, and the choir singing between each stanza (in the same key of D) (1) "We praise Thee, O God," (2) "Holy, holy, holy, Lord God," and (3) "Thou art the King of glory."

ALTERNATE TUNE

Faben, No. 5, across the page.

Hymns for the Living Age

Edited by H. AUGUSTINE SMITH

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THE MISSIONARY CHAIN AND THE FINE ARTS

By W. E. M. HACKLEMAN

IF "a chain is no stronger than its weakest link," then the missionary chain forged by the Church Universal to belt the globe is no stronger than the weakest church. It is quite evident, therefore, that every instrumentality that can aid in strengthening the weakest "link" in the chain should be sought eagerly by those who are responsible for the welfare of the churches and the management of the world-wide national and state missionary forces of the Church, as they, together, go forward in the evangelization of the world.

Among the instrumentalities that can minister to the needs of the weak church and that are at the command of those in authority in the Church, none is more desirable and more easily obtained than that of the fine arts. This conclusion is forced upon us by the history of the Church of the past in its relation to the fine arts, in which it is clearly revealed that the Church has depended upon the fine arts for the enrichment of its worship program and the propagation of its teachings. Indeed, throughout the centuries, the Church has realized that truth, goodness, and beauty make up the great triumvirate upon which it reposes, and that the neglect or destruction of any one of these supports means disaster to the Church. The wisdom of the Church is shown in this, for it cannot be successfully affirmed that truth is something apart from goodness. Neither can it be maintained that truth and goodness are in no way related to beauty. These three entities, truth, goodness, and beauty, stand or fall together. It is in this union that the strength of their combined appeal to the mental, emotional, and spiritual is to be found. Thus united, they constitute the very essence of the Gospel which the Church is in the world to preach.

Strange as it may seem, one branch of the Church, Protestantism, especially Puritanism, became antagonistic to art and thereby brought about an estrangement between the Church and art that has proved to be detrimental to both. The appeal that the Church and art make to the mind, heart, and soul has been materially weakened, and, as a result, man, for whom they were created and for whom they exist, has sustained an incalculable loss.

In order to retrieve this loss we plead for a greater appreciation and utilization of beauty, as exemplified in the fine arts, in the work of the church; for we know, when we stop to think seriously, that truth and goodness are more potential when allied with beauty. In fact, only when thus allied can

they hope to reach the mind, heart, and soul of man; then only can the Church strengthen the weakest "link" in the chain that is to bind forever the world to its God, the Great Jehovah!

There was a day in the history of Florence, many centuries ago, when through her streets there swept an unpremeditated, triumphant procession, accompanied by singing and thanksgiving and every sign of great rejoicing. No military victory had been achieved, no prince had been born! It was not an anniversary, or a festival of church or state! A painter had painted a picture! That was all!

Dante's friend, the painter-artist, had departed from the stiff and lifeless convention of the Byzantine tradition and had drawn the figures from life, instead of repeating the established flat pattern of custom, and as a result of such procedure, his picture was looked upon as a miracle! At the sight of its glorious beauty, his fellow-citizens, transported by an irresistible impulse of admiration and wonderment, lifted it from its resting-place and carried it through the streets, amid a shower of flower petals, to its new home, placing it above the altar of their beloved church. So memorable was the day and so deep the impression it left upon Florence, that the streets of the city through which Cimabue's Madonna was carried is called to this day the *Borglio Allegri*, "The Road of Beauty."

This incident, to the mind of the average Protestant of to-day, indicates a childishness and impulsiveness of character for which he has little or no admiration. Indeed, he would have but scant toleration for such an outburst of popular feeling with reference to anything religious! He would, however, readily assent and take part in a jollification over some military victory, or an anniversary celebration of some unusual event in the life of the nation.

Such an attitude of mind is a delinquency rather than a virtue. It is an indication of spiritual impoverishment rather than a religious achievement. It is the price that must be paid for the folly, prejudice, and ignorance of a Puritanism of a former day that followed in the wake of the effort of the Reformation to divorce religion from art. However, a new day is at hand. A new renaissance of art in Protestantism is indicated by events now transpiring all around us. Let us rejoice in this new awakening and use our influence to hasten its coming.

ARE YOU EQUIPPED FOR RELIGIOUS LEADERSHIP?

IF YOU have answered the call to service through Religious Education, your next call is to prepare yourself for the most effective leadership in this great work. Among the many agencies seeking to help such eager, consecrated young people as yourself are the International Summer Schools of Religious Education to be held in 1925 as follows:

Geneva Glen, Colorado, July 13-25
Lake Geneva, Wisconsin, July 27- Aug. 8
Lake Winnepesaukee, New Hampshire,
August 17-29.

Among the courses that will be offered to meet the demands both of specialists and those who want a more general training in religious education are the following:

GENERAL COURSES

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2. The Church School
3. Old Testament Introduction
4. New Testament Introduction
5. The use of the Bible in Religious Education
6. Worship in the Church School

DEPARTMENTAL COURSES

7. The Psychology of the Little Child
8. The Psychology of the Primary Pupil
9. The Psychology of the Junior Pupil
10. The Psychology of the Intermediate Pupil
11. The Psychology of Young People
12. The Psychology of Adult Life
13. Story-Telling in Elementary Education
14. Social and Recreational Leadership of Adolescents
15. The Curriculum of Religious Education
16. The Educational Task of the Church

COURSES FOR SPECIAL GROUPS

17. The Organization and Administration of Week-Day Church Schools
18. The Organization and Administration of Vacation Church Schools
19. The Organization and Administration of Leadership Training
20. The Organization and Administration of a Council Program of Children's Work
21. The Organization and Administration of a Council Program of Young People's Work
22. The Organization and Administration of a County (or City) Council of Religious Education

ENRICHMENT FEATURES

While emphasis will be placed upon thorough work such as the call to leadership demands, these summer schools will not be in any sense academic treadmills. They will operate on the philosophy of "Work while you work and play while you play." Recreational, social, and fellowship features will be given their rightful place in the afternoon and evening programs. The instructors will gladly consult with students in a human and sympathetic manner. They will join their students in the afternoons, under the guidance of a special Recreational Director, in gameful sports, frolic, and fun. A special feature of the evening programs will be a series of inspirational addresses by a group of outstanding Christian leaders. Also, at Lake Geneva, there will be held in conjunction with the Summer School a two-day "Fine Arts Convention" under the personal direction of Prof. H. Augustine Smith and his staff.

ENROLLMENT CONDITIONS

These Summer Schools are open to all interested young people who are seventeen years of age or more, and who have completed at least two years of high school or its equivalent. This latter requirement, however, shall not apply to teachers and officers in service, or to persons of mature judgment and experience.

IF YOU ARE INTERESTED

Be sure to write to the International Council for full information regarding the school you would like to attend. Forty per cent. of those who attended one of the schools last summer have already registered for the 1925 school. If it is your desire to enroll in one of these leadership schools, register early and we shall reserve a place for you. Also, if you are planning conferences or conventions and would like publicity material for use in announcing these summer schools, we shall be glad to supply you with same on request. A very attractive little folder of eight pages is just off the press and will be the thing to place in the hands of your friends.

For full information regarding these schools, write to H. Shelton Smith, International Council of Religious Education, 5 South Wabash Avenue, Chicago, Illinois.

SUMMER SCHOOL OF RELIGIOUS DRAMA

Auburn, New York, July 6-24, 1925

THE Committee on Educational and Religious Drama of the Federal Council of the Churches of Christ in America announces its second Summer School of Religious Drama in coöperation with the Auburn Theological Seminary. Encouraged by the success of last year and the generous recognition accorded our efforts by the country at large, we offer this extended and enlarged program. We invite the active coöperation of all persons interested in the educational use of religious drama.

FACULTY

ESTHER WILLARD BATES—Professor of Dramatic Composition, School of Religious Education and Social Service of Boston University.

PERCY JEWETT BURRELL—Commission on Religious Drama, Protestant Episcopal Church of America.

CHARLOTTE B. CHORPENNING—Head of Dramatic Department, Recreation Training School of Chicago.

HARRY SILVERNALE MASON—Professor of Music, Auburn Theological Seminary.

LAMONT A. WARNER—Consulting Designer, Architectural Bureau, National Council, Y.M.C.A.

HELEN L. WILLCOX—Director of Expositions and Pageants, General Council of the Presbyterian Church in the U.S.A.

SPECIAL LECTURERS

PHILLIPS E. OSGOOD—Rector of St. Mark's Church, Minneapolis, Minnesota.

MARGARET SWAIN PRATT—Commission on Religious Drama, Protestant Episcopal Church of America.

Committee on Educational and Religious Drama

GEORGE REID ANDREWS, *Chairman*; ELIZABETH BAKER, *Secretary*; MARGARET SWAIN PRATT, PERCY JEWETT BURRELL, HELEN L. WILLCOX, LEE F. HANMER, BENJAMIN S. WINCHESTER.

CURRICULUM

1. Dramatic Directing: a Methods Course, MRS. CHORPENNING.
2. Directing Children in Dramatic Expression, MRS. CHORPENNING.
3. A Graded Dramatic Program for the Church School, MISS WILLCOX.
4. Production in Church and Parish House, MR. WARNER.
5. Music in Religious Drama, MR. MASON.
6. Pageantry—Organization and Directing, MR. BURRELL.
7. The Writing of Religious Drama, MISS BATES.

8. Special Lectures, (a) Validity and Vitality of Religious Drama, DR. OSGOOD; (b) Rhythmic Movement and Mass Action in Religious Drama, MRS. PRATT.

CREDIT

The Summer School of Religious Drama is held this year at the same time as the Summer School of Theology. Students registered in the Summer School of Theology will be allowed to take at least one course in the Summer School of Drama without extra fee, and the same exchange courtesy will be extended to students registered in the Summer School of Drama. Credit for courses in the Summer School of Drama may be arranged for students who plan to register or who are carrying courses in the Summer School of Religious Education.

EXPENSES

Tuition fee, \$25.00. \$5.00 payable in advance as registration fee. Board and room (single), \$20.00 per week. Board and room (double), \$15.00 per week.

INFORMATION

Full programs and registration cards may be secured after May 1 from Elizabeth Baker, Secretary of the Committee on Educational and Religious Drama, Federal Council of the Churches of Christ in America, 105 East 22nd Street, New York.

RELIGIOUS DRAMAS

Selected by

the Committee on Religious Drama of the Federal Council of the Churches of Christ in America.

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The Committee on Educational and Religious Drama
of
The Federal Council of the Churches of Christ in America
Announces a
RELIGIOUS DRAMA CONTEST

RULES

Award: Through the interest of friends, the Committee on Educational and Religious Drama is able to offer a prize award of \$500 for:

Contest: A religious play of social significance dealing with such themes as industrial, racial, or international relations.

Forms: The length of the play may be determined by the author. The Committee has in mind especially the needs of the average church, but it will favor a play of such religious and artistic value as would qualify it for effective production in the larger church as well.

References: Contestants desiring references on subjects of social import can secure material from the Committee on Educational and Religious Drama, 105 East 22nd Street, Room 602, New York City.

Manuscripts: Manuscripts must be unsigned. The name and address of the author, the title of the play, and stamps for return of the manuscript must be enclosed in a sealed envelope accompanying the manuscript. The title only must be written on this envelope. Manuscripts must be typewritten and on one side of sheet only.

Dates: Manuscripts must be received on or before July 1, 1925, and addressed to the Committee on Educational and Religious Drama, 105 East 22nd Street, Room 602, New York City. Announcement of the name of the successful contestant and the award of the prize will be made on or before November 20, 1925.

Ownership: The accepted manuscript shall become the property of the Committee and will be published in the second volume of RELIGIOUS DRAMAS and offered for production without royalty.

Promotion: It is expected that the play receiving the prize will be produced before a New York conference of representative persons from religious and professional fields, during November, 1925.

Judges: The Committee on Educational and Religious Drama: George Reid Andrews, Chairman; Elizabeth Baker, Secretary; Percy Jewett Burrell, Lee F. Hanmer, Margaret Swain Pratt, Helen L. Willcox, Benjamin S. Winchester.

Copies of these rules may be obtained from the Committee on Educational and Religious Drama, 105 East 22nd Street, Room 602, New York City.

COSTUMING A PLAY

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There are special chapters on costuming religious drama and community pageants

This is a book which will simplify the problems of costume

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The Hymn Contest of the National Federation of Music Clubs is sponsored by the Philharmonic Music Club of Waupun, Wisconsin, and an article by the Rev. Dr. Paul Schaffel, Pastor of St. Joseph's Catholic Church, recently appeared in the "Waupun News"—part of which follows:

IN this age of syncopated music, better known as "jazz," it is most heartening to hear of a wholesome counteraction. Better America is fighting the gross materialism of the present in every field of activity. In religious, political and social endeavors, the America of to-morrow is showing its activity, trying to call forth the noble and the ideal in our American youth. Among the social movements for a predominantly better America, our good music clubs take the first place. Music, vocal or instrumental, by whatever race or nationality rendered, is understood the world over. As one of the liberal arts it has a tremendous influence upon character building, for evil or for good. Bad music debases man, makes him forget the reason for his existence, urges him on to a flippant and egotistic way of living. Good music uplifts and ennoble man, fills his heart with love and sympathy and desires for great and noble deeds. Good music brings man nearer to his fellowmen, making him realize his responsibility as a member of the community, the nation and the world.

February 14, 1925.

Dear Editor :

By way of a valentine to you, I thought I would send you the result of a vote, taken in our Sunday-school last Sunday, on the most popular hymn in *THE HYMNAL FOR AMERICAN YOUTH*, which, as you know, we use altogether. The hymns, chosen by the scholars, prevailed in the following order :

"Stand up, stand up for Jesus"
 "Onward, Christian soldiers"
 "True-hearted, whole-hearted"
 "I love to tell the story"
 "Dear Lord and Father"
 "How firm a foundation"
 "Fierce was the wild billow"
 "Jerusalem the golden"

The following, like *Jill*, came running after :

"O come, all ye faithful"
 "Rock of ages, cleft for me"
 "Jesus Saviour, pilot me"
 "In the lonely midnight"
 "Rejoice, ye pure in heart"
 "When morning gilds the skies"
 "My God, I thank Thee"
 "We praise Thee, O God"
 "The King of Love my Shepherd is"
 "Tell me the stories of Jesus"
 "Love divine, all loves excelling"
 "O beautiful for spacious skies"
 "We've a story to tell to the nations"

Very sincerely yours,

CARL F. PRICE.

The Hymnal for American Youth

Edited by H. AUGUSTINE SMITH, A.M.

Is the hymn book that is endorsed by leaders in the young people's work. The words of the hymns are religious and embody noble sentiments—worship—loyalty—love—joy—peace. The music is appropriate to the words and has been lowered so that it will come within the range of a young voice.

One-fourth of all the Hymns Bear on the New World Order

The *BALANCE* throughout the book is *ADMIRABLY MAINTAINED*, with certain sections, ordinarily weak, brought into high light; viz., Nature Hymns for Adolescents, Life and Ministry of Jesus, Easter, Fellowship, Doxologies, and Chants.

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 Fourth of July Ceremony
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Please, Dears

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A SIGN OF THE TIMES

Twelve Denominations Represented at Inter-Seminary Conference

AN inter-seminary conference for students and professors in Protestant theological seminaries of the Middle Atlantic States was held in March at Union Theological Seminary, Broadway and 120th Street.

The address of welcome was delivered by the Rev. Robert Russell, Chairman of the Theological Subcommittee of the International Committee of the Y.M.C.A. There were present more than one hundred students from seminaries representing twelve denominational institutions as well as a large number of representatives and guests of the Union Seminary. Dr. J. Newton Davies, of Drew Methodist Seminary, Madison, N. J., and Dr. Charles E. Jefferson, pastor of the Broadway Tabernacle, delivered addresses.

In the evening the conference was addressed by the Rev. Milton T. Stauffer, of the student missionary movement, and by Kirby Page.

CHURCH MUSIC SCHOOL TO HAVE SUMMER SESSION

THE summer session of the Pius X. School of Liturgical Music, College of the Sacred Heart, New York City, will open Monday, June 29, and close Friday, August 7. The outstanding feature of the summer school will be the course in Gregorian chant by the Right Rev. Dom Ferretti, O.S.B., president of the Pontifical Institute of Sacred Music at Rome.

His coming to America for the purpose of giving this course at the Pius X. School has been sanctioned by the Holy Father, whose interest in sacred music is as keen as his interest in academic and scientific affairs. The course by Dom Ferretti will be based on that which he gives each year to the students of the Pontifical Institute of Sacred Music, the material of which is as yet unpublished. It will stress the aesthetic principles underlying Gregorian compositions and will trace the history of the chant and the development of the liturgy.

THE BOYS OF NEW YORK TAKE OVER THE CITY

PRELIMINARY arrangements for Boys' Week, April 26 to May 2, were announced yesterday by James P. Roe, Chairman of the committee in charge. He said the slogan "Leaders for Boys" had been adopted, and it was hoped to impress representative men with the importance of teaching ideals of good leadership to the younger generation.

The week will begin with "Boy's Day in Church," with Harry Lee King of the Federation of Churches as Chairman. Monday will be "Boys' Day in School," with Dr. Joseph H. Wade, District Superintendent of Schools, as Chairman. Tuesday will be "Boys' Day in Industry," Clarence H. MacKay, President of the Postal Telegraph Company, Chairman; Wednesday, "Entertainment and Athletics," Dr. George J. Fisher, Deputy Scout Commissioner of Boy Scouts of America, Chairman; Thursday, "Boys' Day in Citizenship," Murray Hulbert, head of the Amateur Athletic Union, former President of the Board of Aldermen, Chairman.

Friday, "Loyalty Day," will be marked by a parade. Governor Smith, Mayor Hylan and others will review a parade of 75,000 boys on Fifth Avenue. Saturday, closing the week, will be "Boys' Day Outdoors," Arthur Toole, President of the New York Athletic Club, is Chairman.

Christianity— Which Way?

by

CHARLES SPARROW NICKERSON, D.D.

A brief study of certain periods in church history that bear directly upon modern problems.

A plea for the realization that the church of today must launch out into the deep and let down its nets with a wider sweep of faith.

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Up! up! my friend, and quit your books;
Or surely you'll grow double;
Up! up! my friend, and clear your looks;
Why all this toil and trouble?

SERVICES FOR THE OPEN

*For Use in Summer Camps for Boys and Girls
and in Community Services*

TABLE OF CONTENTS

FOR SPECIAL OCCASIONS

1. Opening Day of Camp
2. Independence Day
3. For the Day of Rest. Service for Sunday
4. The Vesper Hour
5. Our Own. A Service for the Family
6. The Open Road
7. God's Sentinels. A Service for the Planting of a Tree
8. Morning
9. Evening

THE KINGDOM OF NATURE

1. The Wealth of the Universe
2. "What is man that thou art mindful of him?"
3. For a Rainy Day
4. Blow—Ye Winds
5. "I will lift mine eyes unto the hills"
6. Birds of the Air
7. Growing Things

HIGH POINTS

1. "All's right with the World"
2. The Captain of the Game
3. God the Father
4. "There's a Destiny that makes us brothers"
5. Comradeship
6. Dreams and Visions
7. Lord of the Garden
8. Lincoln—the Great Citizen
9. "The Splendor of Work"

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of Isaiah", "The Life and Ministry of
Paul the Apostle", "From
Desert to Temple", etc.



This play has already been given with
great success by the Greater Boston Fed-
eration of Churches, by the University of
California, and is to be given by the
Divinity School of Yale University at an
early date.



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The Century Church Bulletin

DEVOTED TO A DISCUSSION
OF CHURCH MUSIC: DRAMA
IN THE CHURCH: PAGEENTRY
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JUNE 1925

A TRIBUTE TO MOTHERS
THE HOME'S CONTRIBUTION
THINGS THE ARMY DOES BESIDES FIGHT
THE ETERNAL QUESTION
A MESSAGE FROM CANADA
CHRISTIANITY—WHICH WAY?
THE LAUNCHING OF THE CHAUTAUQUA
VESPER HYMN
A HUMORIST WRITES SERIOUSLY OF
RELIGION
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Not a talk *about* leadership, but an inspiration to leadership.

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and it prescribes some effective head tonics.

It tells the average man how to realize on the unutilized three-fourths of himself, and shows him how he may do this through a progressive developing of his personality and the achieving of satisfying success in life.

What Professor F. M. Gregg, Department of Psychology, Nebraska Wesleyan University, thinks of the book:

"I have had the privilege of presenting the subject of psychology to nearly three thousand students, and I have found that one of the subjects in which they are most vitally interested is the subject of personality. In consequence I have looked up all the books I could find on the subject, but no other one is the equal, in my judgment, of Dr. Tralle's **PSYCHOLOGY OF LEADERSHIP**. I could wish that every ambitious young man or woman, inside or outside of college, could have a chance to read this grippingly interesting book. Its analysis is keen, its psychology is sound, its advice exceedingly wholesome and helpful, and its literary style is compellingly engaging."

What Professor E. Morris Fergusson, Department of Religious Education, Boston University, thinks of the book:

"Vividly, quaintly, in every-day language, and well in line with the best psychological thinking of the day, Dr. Tralle here drives searchingly home to the easy-going reader the ways and means of personal leadership power. It is a snappy book, with a message to young folks of how they may win, and to older ones who want to learn what they can yet do to acquire the arts and powers of a forceful individuality."

PRICE \$1.75

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THE CENTURY CO.

New York City

The Century Church Bulletin

Edited by

CAROLINE B. PARKER



Announcement

The Bulletin will not visit you during the summer months. It will knock at your door again around the first of October.

A TRIBUTE TO MOTHERS

We have just observed Mother's Day, and we are sure that the readers of the Bulletin will be glad to see a reproduction of the beautiful windows which have just been placed in the Army Chapel at Governors Island, New York, in memory of Mrs. Juliette Lamont, founder of the Army Relief Society *

THE designation of Mothers' Day for this event is most timely, for not only was Mrs. Lamont a mother in fact, but she also earned for herself the title "Mother of the Army," for it was due to her intensive work for the first seventeen years of its existence that it is the godsend to Army orphans and widows which we know and respect today. Mrs. Lamont was president of the Army Relief Society from 1900, the year of its foundation, to 1917, the year of her death, and was the wife of Daniel Lamont, Secretary of War under President Grover Cleveland.

The work of the Society is too well known in the Army to require explanation. It is enough to say that it has succeeded admirably in fulfilling the objects outlined in its certificate of incorporation, namely, "To collect funds and provide relief in case of emergency for dependent widows and orphans of officers and enlisted men of the Regular Army of the United States; to aid in securing employment for them; and to solicit and create scholarships and supervise educational opportunities for such orphan children."

Since 1917 approximately \$400,000 has been collected and expended by the Society. This sum of money represents more than the figures would indicate, for the Society has absolutely no overhead except the cost of printing its yearly report. None of the officers are paid, each of them giving her time freely to the conduct of the Society's affairs.

None of the money expended goes to officers or enlisted men—not one cent is ever given a living soldier. Only widows and orphans of officers and enlisted men are given money, and then only when the need for the same is apparent. On the death of an officer the War Department notifies the president of the Society, Mrs. Henry L. Stimson, who writes the widow, asking if money is needed. In the case of the death of an enlisted man the regimental commander, should the family be in need, can secure for the widow a cash advance—this is frequently made by wire, so as to take care of the most urgent expenses—and should further help be needed, a monthly or other regular grant of money is made. In addition, members of the Society help place the family on a budget basis, help the widow to be-

*See back cover for cut

come readjusted, place the children in schools, and assist in numerous other ways.

In the past year the Army Relief Society disbursed \$63,904.06 in behalf of its beneficiaries, included among which were the widows of 44 officers and 48 enlisted men, the families including 96 children. In addition, the Society is aiding 11 unmarried middle-aged women, the orphans of Army men who are no longer able to work, and who would be in dire straits were it not for this assistance. Sixty-seven children were given educational assistance during the year.

Emergency aid during the year amounted to \$2,652, of which \$950 was telegraphed when prompt action was imperative.

The windows themselves, which will be presented by Mrs. Stimson to Major General C. P. Summerall, in the name of the Army, at 11 o'clock on the morning of Sunday, May 10, are set in place in the main entrance porch of the chapel of St. Cornelius the

Centurion, Governors Island, the church presided over by Chaplain Thomas E. Swan, 2nd Corps Area chaplain. The windows complete the work in stained glass for the porch, there being two other windows, representing the arch-angels Michael and Gabriel, already in place, the two new windows representing the archangels Raphael and Uriel.

As the porch now stands, the four arch-angels, Michael, standing militant as chief of the angel forces fighting for God and His Church against the powers of darkness, Gabriel, the bugler, Raphael, the healer, and Uriel, the messenger of divine light that leads to knowledge of God, are calculated to call to mind the wonderful obedience to law and order under the Almighty in the celestial realm. The comparison is a happy one for the Army, and the choice of the Army Relief Society in selecting the two windows to complete this group as a memorial to Mrs. Lamont is most fitting.

THE HOME'S CONTRIBUTION

IN connection with the celebration of Mother's Day and the fact that home influence is now very much in our thoughts, we are reprinting from Dr. Henry Edward

Tralle's new book, *PSYCHOLOGY OF LEADERSHIP*, just off the press, his chapter headed "The Home's Contribution."
THE EDITOR.

WHAT magic touch aroused their souls, And urged them on to worthy goals? A mother's wise love inspired from above.

It is to the *home* that we must turn if we would uncover the deepest secrets of genius. In the early life of every great leader, there was the potent influence of a mother or a father, or both—or some one who took the place of one or both.

Right influences in the school and community may make leadership possible despite the lack of proper home training, and sometimes in the face of bad home training, but it is only the right kind of home that can make possible the highest type of leadership.

In some cases, the home influences are so powerful that these develop exceptional leadership with little or no help from the schools.

At six years of age, Thomas A. Edison was sent to school, and always was at the foot of the class. At the end of three months, he was sent home by his teacher, with a note saying: "Keep this boy at home. He is too stupid to stay in school."

The mother said to herself: "My boy is not stupid. It is simply that the teacher does not understand him. I will teach him myself, and I will show the world that my son has brains enough."

So, during the next eight years, with love, with patience, and with intelligence, this mother gave this boy practically all the schooling he ever had. She taught him to read rapidly, with pleasure, with understanding, and with appropriation of the essential values of what he read. She taught him to think for himself.

At eleven years of age, the boy had gathered together two hundred bottles, after persuading his mother to allow him to use some shelves and a bench for a "laboratory"; and, in order to make sure that no one would meddle with his materials, he wrote two hundred "poison" labels, and pasted them upon the bottles.

After a while, when he became a newsboy on a railroad, young Edison spent his spare time between "runs" in a library; and, not knowing what he wanted to read, he would tackle a shelf of books, no matter on what subject, and read everything that was on that shelf, and then would begin on another shelf.

One of the most successful educators in America is Angelo Patri, born in Italy, author of the book, "A Schoolmaster in the Great City," in which he says: "I remember sitting with the family and the neighbors' families about the fireplace, while Father, night after night, told us stories of the

Knights of the Crusades or recounted the glories of the heroes of proud Italy. How he could tell a story! His voice was strong, and soft, and soothing, and he had just sufficient power of exaggeration to increase the attractiveness of the tale. We could see the soldiers he told us about pass before us in all their struggles and sorrows and triumphs. Back and forth he marched them into Asia Minor, across Sicily, and into the castle of France, Germany, and England. We listened eagerly and came back each night ready to be thrilled and inspired again by the spirit of the good and the great. Then came the journey over the sea, and the family with the neighbors' families were part of the life of New York. We were Little Italy."

It was not only that the spiritual values of the stories got into this boy's life and made a man of him, but that unconsciously he was being trained in the art of story-telling, the one best method of teaching, and thus was being saved from the formalism and didacticism that afflict so many teachers and schools.

The great military hero of the Southland, Robert E. Lee, owed his military genius to his cultured mother rather than to his warrior father, the fighting "Light-horse Harry."

In a Southern library, I found a Lee biography in which it is recorded that, for several years, during the boyhood of Robert, while his father was in the West Indies, seeking to regain his shattered health, this boy was with his mother, in her loneliness, for

several hours each day, during which time she told him the stories of the achievements of the great men of history, and of the exploits of the military heroes of the world, including those of his own father.

Thus Robert's mind was turned toward things military; his ambition was stirred; he was developed into one of the greatest military geniuses of all times. It was during those significant years with his mother that there were also developed in him, to a remarkable degree, those Christian attitudes and ideals from which he never swerved.

Many other examples might be cited. When any one of us begins to look back to find the occasion of the best in his life, he is conscious of the "magic touch" of some one who lived and loved when he was a child.

If this be true, every parent should be an earnest, persevering student of child psychology, the accumulated common sense of the ages with reference to child nature and child training, the composite wisdom of many parents and teachers. Every father ought to know at least as much about the inside of his boy's head as he knows about the inside of a Ford or a Packard. Every mother ought to know at least as much about child nature as she knows about flower nature or chicken nature.

It ought to be exceedingly encouraging to some of us who have not realized our dreams of leadership to consider that we may make it possible for sons and daughters to reach the promised lands which we ourselves have never been able to enter.

The price of the book is \$1.75.

THINGS THE ARMY DOES BESIDES FIGHT

WASHINGTON, March 19.—A resumé of the operations of the airways system of the Army Air Service from its beginning in the fall of 1922 to March 1, 1925, shows the following:

Number of completed flights, 480.

Miles flown, 692,700.

Passengers carried, 688.

Express carried, in lbs., 56,280

Crashes, 15.

Fatalities, none.

Injuries, 1.

The system is being conducted by the Army Air Service as an incidental function in training and practice. On flights data is collected on meteorology, landing fields, efficiency and stability of airplanes, and motor efficiency. Experimental work in instruments for aerial navigation is conducted. The Signal Corps of the Army cooperates with Air Service by furnishing weather reports.

THE religious and educational needs of the Army are always on the mind of the Chief of Chaplains, Colonel John T. Axton. He has just started off on a thirty day tour and will visit twenty-two military posts and stations, in the western, southwestern and Pacific coast sections. It is the first time that the Chief of Chaplains has toured the field in the interests of the religious welfare of the soldiers. The specific purpose of the tour is to magnify the place of religion in the Army, to strengthen local programs for the moral and spiritual advancement of the soldiers, to inspect buildings and equipment now in use for religious work and to gather material on which to base recommendations for the improvement of the chaplains corps.

It would seem to the editor that Colonel Axton has planned more than thirty-one full days' work.

THE ETERNAL QUESTION

By J. KIRKWOOD CRAIG

WHAT will you do with me during my long vacation time? This question is answered by the Daily Vacation Bible School.

The Vacation Bible School is no longer an experiment. It has had a successful history for more than twenty years and has proven itself to be:

1. A valuable educational factor in the annual program of every local church.
2. A great addition in the amount of time given to definite constructive religious education, not supplanting but supplementing the Sunday session of the Church School.
3. In communities made up largely of foreign-born, it is a successful Americanization method.
4. It is a potent recruiting agency, because many of the children who come into the Vacation Bible School are not connected with any Church or Sunday School but become interested and enrol in the Sunday School.
5. It uses the leisure time of children to inculcate vital moral and Christian principles under the direction of skilled teachers.
6. It teaches the children to worship, work and play in harmony. "If you would know what a child is, watch him at his play.
If you would determine what he is to become, direct him at his play."
7. It makes the vacation period an asset rather than a liability in the life of the church and the community.
8. It increases the constituency of church and school and keeps the attendance at Sunday School more nearly at the normal figure.

The following is a typical daily program:

- 8:45 Teachers' conference.
- 9:00 Doors open and children march in.
Worship service.
- 9:20 Attendance records.
- 9:25 Bible stories and instruction.
- 10:00 Bible mechanics, dramatization.
- 10:30 Recreation.
- 10:45 Hand craft, expressional activities.
- 11:15 Hymn study.
- 11:35 Closing worship and patriotic service.
- 11:20 Assembly sessions, all departments,
to with demonstrations on Tuesdays
11:45 and Fridays.

Approximately 35 churches have conducted very successful Vacation Bible

Schools in Minneapolis and Hennepin County during the past two years. Plans are now in the making to enlist the possible teachers and give them two days of intensive training, June 16th and 17th, with classes from 9:00-12:00 and 1:30-3:30. These classes will be held in the Central Y.M.C.A. Building.

The Committee on Vacation Bible Schools at a recent meeting decided the following matters:

1. That a standard school shall be four weeks in length, meeting 2 $\frac{3}{4}$ hours each day, five days a week.
It was recommended that there be at least one picnic and a demonstration at the close.
If, however, a 4 weeks' school is impossible or not practical, a 2 weeks' school is better than no school at all.
2. That the curriculum materials now being prepared by the State Council of Religious Education shall be the standard curriculum for Minneapolis and Hennepin County, but that where particular churches desire to use their denominational materials, they will be encouraged so to do.
3. We recommend that churches conducting Vacation Bible Schools insist that their teachers, both paid and volunteer, shall attend the Intensive Training Institute and at least two of the three Friday afternoon conferences which will be conducted June 26th and July 3rd and 10th.
4. We also recommend that weekly and a final report be required of the Principals to the Sunday School Association, which reports will be transcribed and delivered to the denominational leaders who desire them.
5. We recommend that craft work shall have either Biblical or altruistic content.

SERVICES OF THE SUNDAY SCHOOL ASSOCIATION

The Sunday School Association is prepared to render the following assistance in the Vacation Bible Schools:

1. Secure and recommend trained Principals, kindergarten and other teachers.
2. Give intensive training to both paid and volunteer workers June 15th and 16th.
3. Give professional advice and supervision during the school period.

4. Assist in securing the financial support of the schools.
 5. Furnishing materials such as curriculum manuals for the beginners, primary, junior and intermediate departments, enrolment cards, tags, window cards—11 x 14, promotional material and mimeographed letters.
- Other materials can be secured at the Western Sunday School Supply Company, 39 South 8th Street, and the Minneapolis School Supply Company.

"WHAT THEY SAY ABOUT VACATION BIBLE SCHOOLS"

"They use the opportunity afforded when children are not busy with their public school work."

"I consider the work done in the D.V.B.S. of equal importance to any of our work."

"The D.V.B.S. enables the children to ex-

press themselves, to develop initiative under the best possible conditions."

"I know of nothing more worth while than the Vacation School."

"The mixture of the sacred and secular, of instruction and play and work, makes religion and life seem naturally one, as they should be."

"The D.V.B.S. impressed me as a powerful agency for creating a community interest in religion."

"I am convinced there is no more effective agency for arousing a local church, interesting the boys and girls and turning the hearts of the people toward the church."

"It is the best thing we ever did."

For further information concerning Daily Vacation Bible Schools, call Atlantic 6760, or better yet, come to the office, 405-406 Central Y.M.C.A. Building, Minneapolis.

A MESSAGE FROM CANADA

CANADA is alive to the need of religious education and especially from the rural communities do we hear sounds of activity. Hard Island has few people who are native residents but for the number available a big work is under way. It began in 1921 with a little social gathering of mothers on a Saturday afternoon. Attention was called to the condition of the school, which was neglected and in an unsanitary condition. The effect upon the children was only too well realized by the mothers and they started to work to improve matters.

Not only did they take the day school in hand, but the Sunday School as well. The mothers met twice a month at an hour when the children were free and the younger people were invited and entertained with their elders. They had story-telling, travel talks, recitations, music contests, and last but not least, refreshments; and as Christmas drew near, sewing, knitting, crocheting and tatting were taught the girls.

After a while two men were enlisted who were handy with carpenter's tools, and they had also begun to hear of the work and be interested in the improvements. They gathered a group of boys and taught them how to use hammers and saws and all the tools necessary to good carpentering.

It did not take long for an enthusiastic group to make a big difference in the life of Hard Island, and today they have a good school room, which is cleaned every week. They have installed an aluminum stove which is always bright and attractive; put up new window shades, hung good pictures, started a library, put in an organ, and made an up-to-

date playground, which is equipped with a swing, football equipment and a croquet set.

The outside of the school-house is decorated with window boxes in which are growing flowers.

At last the school trustees are awake and they have appointed a committee of three women to act as an auxiliary to the school board during 1925. The school house has become a community center. Six denominations in religion are represented in the town and they are all working together happily. They meet in the school room on Sunday afternoon and study the Bible and ignoring denominational discussion, teach a live, practical religion. Almost every Sunday afternoon something is found in their study which can be applied to their everyday community life, and great progress has been made in religious education. They have a splendid cradle roll and never forget to enroll a new baby as soon as it is born. Regular examinations are held, and membership certificates, class prizes and rewards are given, as well as diplomas for memory work, essay writing, etc.

Mother's day, Children's Day and Rally Day are observed. A Home Department and a Teacher's Training Class are already established.

If this sounds like a fairy story, just write to Miss Hunt at Hard Island and she will confirm every word. She is the superintendent of this work and long ago realized that education and Christianity must go hand in hand to be of vital importance. This little community group may well teach a lesson to many of the cities where there are more so-called advantages.

THE EDITOR.

Reprinted from Marietta College Alumni Quarterly Alumni

NEW BOOKS BY ALUMNI

CHRISTIANITY—WHICH WAY? Rev. Charles S. Nickerson, '84.

THE Century Company has sent to the editors of the *Quarterly* a book from the pen of Rev. Charles S. Nickerson of the class of '84, entitled "Christianity—Which Way?" The book is a study of the present situation in the Protestant churches based on a thorough and intelligent examination of the history of the Christian church from the beginning. The author shows remarkable skill in selecting from the vast mass of facts the essential trends and achievements of each period of church history and in discerning the relation of these to the conditions of the present time. He has succeeded, moreover, in writing not merely an unusually scholarly book but a book that makes delightful reading. It abounds in crisp definitions, epigrammatic sayings and humor, and everywhere is the evidence at the same time of deep feeling and the utmost confidence in the Christian religion.

The result of the rapid sketch of the New Testament and of the Apostolic Church with which the historic survey opens is to show convincingly that the church grew at first not according to a set of exact and detailed specifications as to form, ritual and doctrine, but according to the actual needs as they arose and in response to the impetus which the personality of Jesus had given at the start to a few men.

The church of the early and middle ages is treated sympathetically in spite of its recognized tendency to settle questions of belief by majorities. At least, says the author, "they came a great deal nearer the truth than any sincere soul will ever need to come in order to be a thoroughly acceptable Christian believer." But they did, nevertheless, bequeath to the later church as a source of weakness the idea of authority. We are still today prone to determine religious truth by the mediaeval method." Our conception of ordinary certainty is proof. Our conception of religious certainty is certification . . . Millions and millions of dollars are invested in schools, newspapers, publishing houses and churches, absolutely dependent upon teaching some type of religious belief that in no case is held by more than five per cent of Christendom."

The Reformation, the author finds, made as a matter of fact, very little advance over the church of the middle ages. The Reformers retained practically not only the same idea of authority, but also the same conception of the nature of salvation, namely, "the

rescue by a narrow margin from perdition" . . . "Salvation is to be secured by holding God to His word, pleading His promises as though He is trying to break away from them, tying Him up hand and foot, by every chance word that He has let slip from Genesis to Revelation, and weaving them all into a grand total that no self-respecting Deity can possibly repudiate on the Judgment Day."

Finally the author shows that in many respects the church is today where the Reformation left it. The faith of individual Christians has changed, moved out into a new conception of intellectual liberty, of Biblical interpretation, of the recognition of scientific methodism, the study of theology, of the meaning of salvation and the content of the future life, yet the church as such is not ready apparently to accept these new conceptions and stand squarely and frankly upon them, but is even seeking in some instances to set its face against them and to repudiate its scholars, its colleges and universities and to maintain in its Sunday schools "a system of training unlike anything else in the world, heathen or Christian, that was ever devised."

The thesis of the author is that the salvation of the church today lies in a frank and confident acceptance of the lesson of Christian history but not in a slavish acceptance of the authority of outgrown conceptions. "We are not attempting to change the Christian faith in any way whatsoever, but we do want to substitute developed judgments of it for outworn opinions . . . The Holy Spirit is creative, not imitative, even of its own past victories."

If this resume of Mr. Nickerson's admirable study has left the impression that its main effect is destructive rather than constructive, it is the fault of the reviewer. It is the sort of book that leaves the reader with a clear and adequate comprehension of the drift of Christian history, that separates with rare skill the wheat from the chaff, that discloses the secret of the abiding power of the religion of Jesus. It will be well for the church if she will hear and heed the message of such books as this. The church today is, as Mr. Nickerson says, "The Expectant Church," and he believes that with the new light that modern knowledge has brought she is ready to go forward with something of the enthusiasm and power of that early church which is still the most astonishing fact in history.

A. G. B.

The price of CHRISTIANITY—WHICH WAY? is \$1.75.

Adoration and Worship

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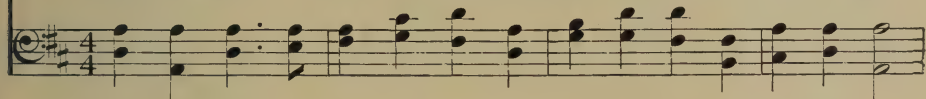
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WILLIAM S. BAMBRIDGE, 1872



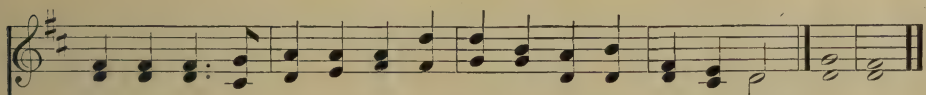
1. Praise the Lord, ye heavens, a - dore him, Praise him, an - gels, in the height;
 2. Praise the Lord, for he is glc - rious; Nev - er shall his prom - ise fail;
 3. Wor - ship, hon - or, glo - ry, bless - ing, Lord, we of - fer un - to thee;



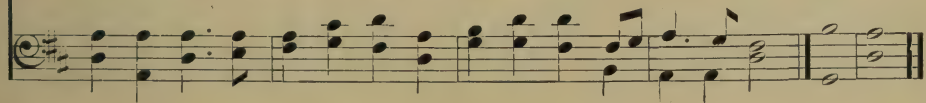
Sun and moon, re - joice be - fore him; Praise him, all ye stars of light.
 God hath made his saints vic - to - rious; Sin and death shall not pre - vail.
 Young and old, thy praise ex - press - ing, In glad hom - age bend the knee.



Praise the Lord, for he hath spo - ken; Worlds his might - y voice o - beyed;
 Praise the God of our sal - va - tion; Hosts on high his power pro - claim;
 All the saints in heaven a - dore thee; We would bow be - fore thy throne:



Laws which nev - er shall be bro - ken, For their guidance he hath made.
 Heaven and earth, and all cre - a - tion, Laud and mag - ni - fy his name.
 As thine an - gels serve be - fore thee, So on earth thy will be done. A - men.



In the May Bulletin we printed under the heading HISTORICAL AND INTERPRETATIVE EDITION OF HYMNS FOR THE LIVING AGE, the above hymn, but there was not room in that issue to give the music, which appears on this page.

THE LAUNCHING OF THE CHAUTAUQUA VESPER HYMN

By REV. JOSEPH CLAK, D.D.

ON a never-to-be-forgotten Saturday afternoon in the spring of 1877, Prof. William F. Sherwin, who then lived in Newark, N. J., ran briskly up the steps and rang the door bell of the Camp Street home of his intimate friend, Samuel W. Clark, General Secretary of the New Jersey Sunday School Association. In his hand he held the pen-written score of a hymn tune he had just composed at his South Street home, and he wished to have his Sunday-school friend pass judgment upon it.

Responding to the call of the door bell I opened the door and faced the familiar and cheerful countenance of Professor Sherwin.

"Joe, is your father at home?" asked the Professor. "No," I replied, "I'm sorry." "Well!" said he, "Is your mother at home?" "No," I answered, "I'm the only member of the family at home this afternoon. Won't you come in?"

"Thank you, I do not believe I will," said the Professor. "I've just composed a new hymn tune, and I thought I'd run over to see what your father thinks of it. Would you like to hear it?"

"Indeed I would," I replied, and led the way to the old German grand piano that stood at one end of the double parlor.

Professor Sherwin seated himself at the piano and spread the score on the rack before him. He threw back his head and in a rich voice sang "*Day is Dying in the West*," the beautiful words of Miss Lathbury, to the music God had that day given him, and which he little knew was ever after to have a permanent place in the hymnology of the church. Never shall I forget the man, the music, nor the voice that on

that day bore his hymn for the first time to other human ears than his own.

When Prof. Sherwin had finished singing he turned and said, "Joe, you are the first to hear that music. Do you like it?"

That was an eventful moment for a young man just out of his teens. Never before had I been privileged to listen for the first time to the composition of a great composer, played and sung by himself, and been asked to express myself as to its excellence. I loved it then and it has been loved by millions of Christian people who have since sung or heard it.

The summer of 1877 was spent by Prof. Sherwin, as usual, at Chautauqua, where he directed the music of the Assembly. He carried with him his new hymn and sang it for Dr. John H. Vincent, who was then Chancellor and has since become Bishop. Dr. Vincent recognized it at once as a masterpiece, purchased it, and had it copyrighted. That very year it was used at Chautauqua, and adopted as the "Chautauqua Vesper Hymn." After the test of almost half a century of use, it is now found in nearly all of the hymnals of the Church and has won for itself a place as one of the great hymns of the Kingdom.

Prof. Sherwin was richly inspired when he wrote the music, as was Miss Lathbury when she wrote the words. There is an accord between the words and the music that is rare and beautiful.

To have been the first to hear the "Chautauqua Vesper Hymn" sped in its world-wide journey of blessing was indeed a privilege and an experience I shall never forget.

The Hymn as Literature

By JEREMIAH BASCOM REEVES, Ph. D.

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"A careful, scholarly and intensely readable treatment of English Hymnody."—*George B. Stewart, President Auburn Theological Seminary.*

"I welcome a copy of Dr. Reeves' book, which contains information that I have not found elsewhere and presents material of large importance to every one who conducts public religious worship. I will call the attention of my classes to this book and will indicate to them its special and noteworthy features."—*James T. K. McClure, President McCormick Theological Seminary.*

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A HUMORIST WRITES SERIOUSLY OF RELIGION

THOMAS L. MASSON'S latest book, *WHY I AM A SPIRITUAL VAGABOND*, has made a great impression. The Rochester *Herald* gives a splendid review under the heading, "Why Not Give God a Chance?" We quote the first paragraph:

"Up and down America, many folks know of Thomas L. Masson as a humorist, as for 28 years an editor of *Life*, and as now an editor of the *Saturday Evening Post*. But there is another Thomas L. Masson, whom Thomas L. Masson after a long and difficult search, discovered in his own mind. In this book he undertakes to reveal that other fellow, in the hope that he may start his readers to looking within themselves for his compatriots."

The Rev. William Wilson, Minister of the Summerfield Methodist Episcopal Church of Milwaukee, writes as follows:

"I had the pleasure of speaking last night on your new publication, *WHY I AM A SPIRITUAL VAGABOND*, by Thomas L. Masson. We had an audience that was deeply interested and at the close of the service there were many inquiries about the book. May I say that it is one of the most worth while religious books that have come to my study for a long time. The writer, evidently an idealist in philosophy, has the art of crowding a lot into one short, pithy sentence. Look at the very first sentence, 'In life there are no rehearsals,' 'Listen to your Creator,' 'Practice the Presence of God.' These things coming out of the experience of a hard headed business man and one who is appealing to other business men, reveal the dawn of a new day. It gave me pleasure to recommend this book to my constituency. I trust that it will have a large sale."

That the readers of the Bulletin may have a sample of Mr. Masson's work in *WHY I AM A SPIRITUAL VAGABOND*, we give the following excerpt from the chapter on conversion:

THE GAIN

Let me here briefly indicate the gain in a period of about six years, over my former

state of unrest, worry, ill health and cynical agnosticism.

1. All my needs supplied with incredible detail and accuracy.

2. The gradual replacement of monotonous material thoughts of the senses with increasing multitudes of spiritual ideas, this furnishing a complete and constant occupation, making me entirely independent of material sources.

3. Enormous increase in volume and capacity for work, and almost total absence of any fatigue.

4. Marvelous results in healing, both of self and others.

5. Absolute and unchanging faith in a Creator constantly present; of real live and universal power, resulting in growing sense of Peace unruffled by any shifting material conditions.

6. Readjustment of attitude toward world in general, including sense of beauty, freedom from fear, so that all things appear in a new light.

7. Total elimination of all fear of so-called death.

It should be noted that this seven-fold enlargement is by no means a state of perfection. There are periods of suffering and depression—regressions. But the contrast between the present and former state is so marked that it is a constant source of gratitude.

Also, this progress is in line with historical development. In his essay on Shelley, Walter Bagehot remarks: "The whole of religion rests on a faith that the universe is solely ruled by an almighty and perfect Being. This strengthens with the moral cultivation, and grows with the improvement of mankind. It is the assumed axiom of the creed of Christendom; and all that is really highest in our race may have the degree of its excellence by the degree of the belief in it." Indeed, it is only necessary to review the nations of the world; we shall see that those who believe in a supreme Being are most advanced in every particular.

The price of *WHY I AM A SPIRITUAL VAGABOND* is \$2.00.

THE POWER OF AN ENDLESS LIFE

By HENRY HALLAM SAUNDERSON, Author of "The Wayside Pulpit"

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RURAL CHURCH SCHOOLS

THE problem of the rural church is an acute one. The National Council of the Protestant Episcopal Church is opening some schools for its study this summer.

The denomination heretofore has concentrated on its conference at the University of Wisconsin. This summer these additional schools will be held:

Cornell University, Ithaca, N. Y., July 6 to 17.

Rural Pastors' School, Estes Park, Col., July 15 to 25.

Lancaster Theological Seminary, Lancaster, Pa., July 6 to 17.

University of Wisconsin, Madison, June 30 to July 10.

Auburn Theological Seminary, Auburn, N. Y., July 6 to 23.

Michigan Agricultural College, East Lansing, July 20 to 30.

Ohio State University, Columbus, June 15 to July 2.

Kansas Agricultural College, Manhattan, July 7 to 14.

The courses deal with rural sociology, rural economics, community survey, community leadership, recreation and similar topics. They are interdenominational.

ACTIVITIES IN THE ASBURY DELAWARE CHURCH, BUFFALO

THE CURMIS CLUB is an organization of the girls of Asbury Delaware Church, which carries on the three-fold program of the Queen Esther Society (Home Missions), the Standard Bearers' Society (Foreign Missions), and the Camp Fire Girls. The Club meets in the Parish House every Thursday at 7.30.

Two plays, "The Travelling Man" by Lady Gregory, and "Six Who Pass While the Lentils Boil," by Stuart Walker, were given on the evening of March 31, with great success.

On Easter Evening this church gave "The Rock," by Mary P. Hamlin. This play was awarded first place in the book of ten religious dramas selected by the Drama Committee of the Federal Council of Churches.

EMPTY CHURCHES

By CHARLES JOSIAH GALPIN

How would you feel if there were no church in your community, no Sunday school to which you could send your children?

What would you do if you were a minister in a country church, and you preached your sermon to a congregation whose number was not as great as that of the Commandments?

Nine persons out of every hundred in rural America cannot get to church because there is no church for them to attend. Four million farm children in America are virtual pagans. Can these conditions produce another Calvin Coolidge?

Charles Galpin, the agricultural expert, who has himself been a minister of the Gospel, offers startling statistics which will be a revelation to the city dweller to whom a church is a no more unusual sight than a telephone booth, and well-filled pews a Sunday expectation. The book should prove, on the other hand, a source of hope to those now suffering under the conditions described by the author, and of great interest to any minister in America.

This pathetic problem of the farmer, which is as vital to his character as the problem of drought, the middleman, and the hoof-and-mouth disease to his material well-being, is presented with striking simplicity and realism. Mr. Galpin lays the blame upon the unsystematic distribution of Christian churches in the rural districts, a question to which our civilization gives less thought than to the scientific rearing of one pig,—and to the competitive Christian churches, kept alive by the sometimes artificial stimulation administered by home missions. These churches fly at each other's throats, and the Devil, like Aesop's wily beast, runs off with the prize, and frequently ships it to our cities. The author proposes as a solution the Community church which has already been established in many rural communities.

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Ritual and Dramatized Folkways

For Assembly in Camp, School, and Assembly

by

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The King Orders the
Drums to Be Beaten
Be not too Hard to Please,
Dears
The Three Princesses
Hindu Wedding Ceremony
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INCREASE OF CRIME AMONG YOUTH

SPEAKING of the increase of crime among the youth of the country, Richard E. Enright, Commissioner of Police of New York City, states:

"The country is engulfed in a wave of amusement which has carried with it young and old. The mad rush for a few hours of enjoyment takes every one away from the home. The search for pleasure and a means of passing the time agreeably has assumed such proportions that fathers and mothers no longer take the time to perform the most elementary of their duties toward their children. The care of their material needs, with the schooling which the State provides them free of charge, is, in their opinion, all that is required for the welfare of the child. The streets are the playground of those adolescents whose parents are so busily engaged in seeking the most diverting way of passing their own time that they have forgotten to create a home atmosphere."

CHURCH DUTIES NEGLECTED

Wrongdoings are frequently inspired by agencies which current opinion accepts as harmless, as, for example, the automobile. When Sunday comes the entire family makes its way out of town for a day away from home. But what of the church and the Sunday school? Both these influences are neglected. Reverence and respect for ideals held sacred in the past have vanished.

"This spirit of irreverence has become a concomitant of higher education in many instances, and is one of the most dangerous menaces to society with which the present age has to deal. The quest for amusement and for its amalgamation with education has progressed to such a point that there are no occasions on which our boys and girls are not ready to laugh, and most particularly when they are confronted with those subjects which they do not understand."

Just around the corner, a few steps away from the home, is the moving picture house, another offender against youth, according to Mr. Enright. It is attended by boys and girls "at the most susceptible ages." Whether the theatre be cheap or expensive, they see pictures in which men and women indulge in extravagances beyond the dreams of the average boy and girl in the audience. Actor and actress have been widely advertised. The clothes they wear, the automobiles they ride in represent sums of money which far exceed the lifetime earnings of the parents of many of the ill-fed, ill-clothed youngsters who are sitting wide-eyed before the screen. The scenes enacted before them are the very ones they have been warned against in home, church and school.

"How can a growing boy or girl be expected to protect himself or herself against the vicious, morbid impression made upon their minds in an atmosphere which is not only tolerated but accepted by the public?" asked the Commissioner.

"The picture that does not depict successful violation of the law is rare. What though it point a moral? Youngsters who have gone to a movie to be amused do not moralize. If the thief is caught and punished for his crime, the boy schemes out a way whereby he would have evaded the hand of the law. The girls who see their favorite screen star decked in jewels and fine furs, riding in a limousine, would be superhuman if they refrained from envy. Not only girls but women are influenced by pictures of this character.

"If social standards have broken down, the resultant conditions can only be remedied by their re-establishment."

TOLERANCE

To be tolerant toward our fellow men—
Is it not a virtue we can hold
Without dishonor to ourselves and them?
No mean acquiescence bought and sold,
No duplicity furthering our own ends,
But a simple measuring of our lack
Of understanding why weak human nature
 bends
To great forces grounded centuries back,
Forces from which small hateful things may
 grow
To try our patience. Let us learn each day
A gentle wisdom in itself aglow
To walk with Christlike tolerance on our
 way.

MARIA LOUISE CONNER.

TEN SHORT STORIES *from the BIBLE* by Charles R. Brown

"With soft music coming out of the night from some symphonic orchestra, a lounge chair, a light, the scene is set for brooding over the pages of a book of short stories. Is it Kipling, Sir Conan Doyle, O. Henry? No, not this time. Charles R. Brown, Dean of the Divinity School of Yale University, is talking and the book, which has held through the evening, is **TEN SHORT STORIES FROM THE BIBLE** (Century). They are great short stories in themselves and Dean Brown, 'one of the twenty-five greatest preachers in America,' according to a recent census, proves himself a master of this type of short story. They carry sermons for the times, to be sure, but much needed sermons.



Up! up! my friend, and quit your books ;
 Or surely you'll grow double ;
 Up! up! my friend, and clear your looks ;
 Why all this toil and trouble ?

SERVICES FOR THE OPEN

*For Use in Summer Camps for Boys and Girls
 and in Community Services*

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The Century Church Bulletin

DEVOTED TO A DISCUSSION
OF CHURCH MUSIC: DRAMA
IN THE CHURCH: PAGEANTRY
RELIGIOUS EDUCATION



NOVEMBER—DECEMBER—1925

THE BIBLE AND RELIGIOUS EDUCATION
PICTURIZED MUSIC
REPORT OF CHURCH MUSIC DEPARTMENT
OF THE
NATIONAL FEDERATION OF MUSIC CLUBS
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THANKSGIVING AND PRAISE
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The Century Church Bulletin

Edited by

CAROLINE B. PARKER

The Bible and Religious Education

Responsive Reading

ALL: THE WORD OF THE LORD ENDURETH FOREVER.

LEADER: All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instructions in righteousness.

ASSEMBLY: Search the Scriptures; for in them ye think ye have eternal life, and they are they that testify of me.

Faith cometh by hearing, and hearing by the word of God.

Is not my word like a fire, saith the Lord? and like a hammer that breaketh the rocks in pieces?

The word of God is quick, and powerful, and sharper than any two-edged sword. It is a discerner of the thoughts and intents of the heart.

Be ye doers of the word, and not hearers only.

Thy word is a lamp unto my feet, and light unto my path.

Blessed are they that keep his testimonies, that seek him with the whole heart.

And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

And thou shalt bind them for a sign upon thy hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates.

Thy word have I hid in my heart, that I might not sin against thee.

Take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand.

I will delight myself in thy statutes; I will not forget thy word.

Prayer (*All uniting*)

Our Heavenly Father, without whose help labor is useless, without whose light search is vain, invigorate our studies and direct our inquiries, that by due diligence and right discernment, we may establish ourselves and others in thy holy faith. Let us not linger in ignorance, but enlighten and support us, for the sake of Jesus Christ our Lord. Samuel Johnson

Open wide the window of our spirits, and fill us full of light; open wide the door of our hearts, that we may receive and entertain thee with all our powers of adoration and love. Amen. Christina Rossetti

WE are always glad to hear from our friends of the Dramatic Workshop at the Memorial Chapel Center, Buffalo.

Miss Nauth, the director, wrote us in May that the winter of 1924-1925 had been a splendid one for the group.

They studied the Old Testament, and every play written around Old Testament times and characters. The result was the play which we give you in full:

WHOM THE KING DELIGHTED TO HONOR

By IDA FAGELMAN

CHARACTERS.

Queen Esther
Mordecai

King Ahasuerus

Two handmaidens
Haman

ACT I.

(Scene is in one of the rooms of the queen's apartment. The room is sparsely furnished, having two small tables near the exits, on which are candlesticks. Near the center of the stage is a couch on which QUEEN ESTHER is reclining. Beside her stand two handmaidens. There are a few more articles, all of which combine to add to the stateliness of the room. There is a sudden noise behind the scenes. QUEEN ESTHER rises to a sitting position. All look startled.)

ESTHER. Hark! What is that?

HANDMAIDEN. I know not, Your Majesty.

ESTHER. Open the casement and look forth.

HANDMAIDEN. *(going to window and looking out)*. One of those who comes to the palace daily doth attempt to enter the gates, and the guards do prevent.

ESTHER. Dost thou know the man?

HANDMAIDEN. Methinks he is one Mordecai, who cometh daily to inquire concerning Your Majesty's welfare.

ESTHER. Mordecai!

HANDMAIDEN. He has passed the court and the king's servants, Your Majesty. He enters here.

(Mordecai enters)

ESTHER. My uncle! Why comest thou to the king's palace garbed in sackcloth?

MORDECAI. I come in sorrow, O Queen Esther!

ESTHER. *(turning to slaves)*. You may go, my handmaidens.

(They bow low and leave the room)

ESTHER. Speak, Mordecai! Why hast thou thus jeopardized us both by coming hither? Thou knowest I speak not through thought for mine own self, but for thee. What is the thing that bringeth thee?

MORDECAI. Grave necessity compels me to come to thee, O my Queen!

ESTHER. Tell me quickly. What is this matter?

MORDECAI. My heart is oppressed by the deeds of one who dwelleth in the palace of the king and who contriveth secretly against me and mine.

ESTHER. Name the man who doth strike terror in the heart of Mordecai.

MORDECAI. Not terror for myself, Esther, but for those I hold dearer than self—my people.

ESTHER. Forgive me, my uncle, I meant not my hasty words. Tell me more of this.

MORDECAI. Thou knowest that my arch-enemy Haman hath great influence with the king; and because I will not bare my head when he doth pass, he hath grown bitter against me and made use of his cunning in plots whereby he seeketh to overthrow me. I have kept these things from thee, because thou hast been like unto a daughter to me and I would not trouble thee with my fears.

ESTHER. Thou fillest my heart with pain, O my uncle! Shall not the one who hath been more dear to me than father or mother since childhood days cast his burdens upon me? I should be lacking in affection for thee if I did not now take thy cares upon myself.

MORDECAI. Thy words are more fair to me than the praise of kings, my daughter; but this is a grave matter and I know not what to do. Because Haman hath conceived this hatred of me, he hath persuaded the king to sign a decree whereby all the Jews who reside within the boundaries of the land shall be massacred. But, though he did this thing through personal enmity, sooner would I pray to his heathen gods than to make obeisance to him.

ESTHER. This is indeed a momentous matter and I would fain help thee; but I am the least of His Majesty's handmaidens and I am powerless to succor thee.

MORDECAI. Say not so, Esther, for if thou canst do nothing, then indeed we are lost. Thou art the favorite of the king, and if thou wilt use thy influence, the decree may yet be set aside.

ESTHER. What can I do? Tell me, and if it be within the bounds of possibility, I will gladly do it.

MORDECAI. Thou must go before the king and beseech him to be merciful to those who have been as loyal to him as his own race.

ESTHER. (*starting back*). I go before the king! It is not according to the law. I have not been called before him for thirty days. I dare not.

MORDECAI. Thou must. Naught else will avail.

ESTHER. I needs must have time to decide. This is not an undertaking wherein we may proceed rashly.

MORDECAI. Oh, Esther, thou but delayest. Make thy decision quickly and go at once, or perish with thy people. For thinkest thou that thou shalt escape? By this law, all who are of Jewish birth must die, and, as it standeth now, none will escape.

ESTHER. Even so, Mordecai, how can I go before the king without being summoned? None shall intrude before the king unbidden but he must die, save that the king hold out his scepter. That is also the law and none may set it aside. I tell thee I can not, I dare not go.

MORDECAI. Either way thou wilt die. If thou die, what death can be more noble than that in the behalf of thy people?

ESTHER. (*walking about the room in great distress, wringing her hands*). Thou speakest truly, and yet—and yet—(*Stops suddenly and turns to Mordecai*) Decide for me, O my uncle, Mordecai, and whatsoever thou sayest shall be done.

MORDECAI. Well I know the fears that beset thee, my daughter, and I would fain not be the one to decide; but there is no other course, and so I say, go thou before the king and plead with him to spare thy people.

ESTHER. Thou hast spoken, my uncle, and I obey. I go, and if I perish, I perish. (*Pushes by Mordecai and leaves the room.*)

CURTAIN.

ACT II.

(*Scene is the royal chamber of the king. The walls of the room are hung with rich hangings of some dark hue, against which the throne stands out in bold relief. The king, dressed in his royal garments, is seated thereon. Beside him to the left is Haman.*)

KING. My heart is filled with a strange sense of foreboding, though I know not why this should be. (*Leans head upon hand and sighs.*)

HAMAN. Methinks Your Majesty doth ponder too much over the problems with which thou art confronted. And yet I, thy most faithful servant, would do my best to distract thy mind from them.

KING. I know, Haman, that in thee have I found a friend as well as an adviser—one whom I trust above all others and who ranks only second to the beautiful Queen Esther.

HAMAN. To be always at thy right hand is my one desire. Would that I had power to dispel the gloom that is now troubling my sovereign lord, O Most High!

KING. It is nothing—merely a slight indisposition.

HAMAN. Oh, if my king would only tell me what doth trouble him, I might interpret to him the cause of his depression.

KING. Last night I was troubled by a strange dream and woke sore distressed, and I called for the book in which the history of the land is recorded, hoping to court sleep. In it I read that once when unfaithful ones among my men did plot against my life, one did forestall them. Was aught done to reward him?

HAMAN. Truly, my lord, he received jewels and rich clothing for his service.

KING. That is as it should be for—

(*Esther thrusts aside the curtains and stands in the court waiting for the sign. Immediately she finds favor in his sight and the king holds out the golden scepter that is in his hand. So Esther draws near and touches the top of the scepter.*)

KING. What wilt thou, Queen Esther? And what is thy request? It shall be given thee even to the half of my kingdom.

ESTHER. My King, have I found favor in thy sight? I crave thy mercy. I am in great need and appeal to thee.

KING. Who has dared to frighten Her Majesty the Queen? Speak, and whatsoever it be shall be put to death.

ESTHER. My lord, there is one who liveth but to serve his king; and once when fate decreed that he should be the one to avert danger from the king, he risked his own life for that of his sovereign. And he was mine uncle Mordecai, who has cared for me since childhood.

KING. Ah! this was unknown to me. Fear not, my queen, Haman shall seek him out and great shall be his reward.

ESTHER. There is more, my lord.

KING. Speak, Queen Esther, and have no fear. Thy wish is my law.

ESTHER. Your Majesty, to-day I learned that one at court doth secretly contrive against my life. If I have found favor in thy sight, O King, and if it pleaseth thee, let my life be given at my petition, and my people at my request, for we are sold, I and my people, to be destroyed, to be slain, and to perish.

KING. Name him, and it be my own brother, he shall die.

ESTHER (*pointing her finger at Haman*). He standeth beside thee on thy right hand, my lord.

KING. Haman! This can not be! (*Then was the king full of wrath.*)

ESTHER. This wicked Haman is indeed our enemy. He hath persuaded Your Majesty to pass a decree that all Jews shall be killed; and since I also am a Jew, I must perish with my people, save that my king will have mercy.

KING. And I did this thing? It shall be set aside at once, and Mordecai shall succeed Haman as my—

HAMAN. But Your Majesty, I—

KING. No more—I am wearied of thee. (*Claps his hands, and two guards appear.*) I thought that thou wert the incarnation of all that is good in men, but I see that thou art instead steeped in evil. (*Turning to guards.*) To the dungeon with him—he dies at dawn to-morrow. (*They salute and drag Haman out.*)

ESTHER. Thou art good to me and mine, my lord! I know not words with which to express my gratitude.

KING. Art thou not Queen Esther? Art thou not she whom the king delighteth to honor?

ESTHER (*reverently*). O my king!

(*King takes her hand*)

CURTAIN.

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PICTURIZED MUSIC

By RAYMOND M. VEH

DRAMATICS have gained such a hold on the church at the present time that their place or function needs little argument. The church enjoys dramatic productions and the participants gain even more experience and pleasure, to say the least. The appeal to the imagination, the expression of other phases of life, the broadening of interest in humanity, the fellowship stirred by dramatic presentations, give them a rightful place in the church.

The demand in the average church is for a considerable amount of dramatic entertainment, to be produced, usually, in a minimum amount of time. In the larger churches the element of utilizing as many characters as possible also enters in as a deciding factor. Church presentation demands likewise the simplest of staging. To embody all these factors into church dramatics is a difficult thing to do.

The person in charge of activities at the First Congregational Church of Champaign, Illinois, however, decided that dramatics must be produced, with this minimum of time and staging, and succeeded in doing it, taking an even bolder step—that of entering the operatic realm, thus combining dramatics and music. This was successfully done during the past season, when a series of innovations in the form of "Picturized Music" were presented. These were staged at the "Musical Half-Hour" programs given each Sunday evening at five-thirty o'clock and open to the community.

The Picturized Music consisted of taking some selection, vocal or instrumental, and, proceeding from the title and mood of the music, weaving a dramatic picture about it. The staging was simple, dignified, and effective. Large folding screens formed an adjustable background which could be covered with vari-colored draperies and easily made to suit any situation. These were set

up in the large social parlors of the church. The costumes were worked out carefully and often copied from historic records. In most instances the music was taught in advance, or played over frequently, and the story told to the performers when practicing began.

Young people possessing musical talent were organized into a chorus to be utilized for the larger productions. Other young vocalists were used for the solo parts. Many non-musicians were used for the silent rôles. Throughout the series, the more serious purpose of instructing youth in the broader, richer fields of music was the dominating motive. The way in which all responded and endeavored to cultivate a taste for the better type of music was an outstanding feature, vividly illustrating what the church may do in this way to combat the "jazz craze."

Subjects from a wide range of music were used in the course of the season. The series opened with a beautiful setting of Mac Dowell's "To a Wild Rose." Near Armistice Day, Earnest Ball's "Dear Little Boy of Mine" was picturized effectively, with the old-fashioned mother in a home setting singing her thoughts to her soldier-boy, dimly appearing in the picture behind a voile screen just beyond reach. An Illini Potpourri was staged at the time of the great University of Illinois Home-coming and the dedication of the Memorial Stadium. Later on, an adaptation of the beautiful festival and worship scenes from the opera "Cavalleria Rusticana" was used, bringing in the chorus of festival church-goers singing gay, buoyant tunes, quickly changing to the "Amen" and "Benedictus" as the church organ sounded in the distance. On Mother's Day, Burleigh's "Little Mother of Mine" touched a responsive chord, as sung in a twilight home setting.

It is only possible to give here in outline form one musical picture as worked out:

THE LAST DREAM OF THE VIRGIN

By MASSENET

Played first as a piano solo, and later taken up by the solo violin

SCENE

Walls draped in gray to resemble a cell. A single strip of purple cloth on the wall to relieve monotony and to cause the head of the nun to stand out more prominently. In foreground of the picture can be seen a gray (or black) bier, with a crucifix or Madonna on a pedestal or in a niche at the head of the bier, close against the wall. Two

tall candles on either side of the Madonna light this. At the foot of the bier a single tall white candle is seen burning on a high pedestal.

In the middle of the setting is an open space about the width of a door. This is covered with a piece of white voile which, when lights are turned back of the screen, becomes transparent. A shaded light is placed

on the back of the screen, so that when it is properly focused the cloth will give the desired effect.

Back of the open space is placed another screen, to give a background for the actors behind the cloth. The bier must be so placed that when the person reclining on it raises herself she will look out through it naturally.

ACTION

A nun (in white, with a flowing head-dress) is seen reclining on the bier when the music begins. She is wearily restless, as indicated by slight movements of the head and hands.

After the audience has had ample opportunity to grasp the picture, the light is switched on back of the screen, revealing Picture No. 1. When this picture has been seen for a moment, the light is switched off, while the characters for picture No. 2 come into place, and then the lighting and darkening is repeated.

As the lights go off and on, in continuous procession the outstanding events in the life of the nun are revealed as the Massenet composition is being played.

1. *Childhood.* Small girl dressed in quaint white dress. As the picture opens, her hands are held above her head in joyous ecstasy. She then brings her hands down, clasping them over her breast.
2. *Maidenhood.* Medium-sized girl, with girlish dress and appearance and flowing hair. She stands gazing toward the side of the opening, with head slightly tilted and eyes raised.

3. *Love.* A young woman, with appropriate costume, and a young man occupy the center of the picture. The right arm of the man is about the waist of the girl and they stand in still picture.

4. *Taking the Vows.* The bishop, dressed in elaborate and colorful clerical robes, has his hand at the back of the head of the girl kneeling before him, indicating the fact that he has just clipped her hair. The girl playing the part of the novice must have bobbed hair. The bishop places a hood and veil on the kneeling figure and then takes the cross and chain from about his own neck and places it about the neck of the girl. She crosses herself, and then the lights are turned off.

5. *Sister of Mercy to the Poor.* A girl dressed in nun's habiliments occupies the center of the picture when the lights are turned on. Hands, children's and adults, extend from the sides of the screen, expressing the desire and need for help. The nun blesses those on one side and then those on the other, whereupon the lights are extinguished.

While the hands are extended in No. 5 the Virgin stirs, almost as if to give succor to the distressed. She rises up on one arm, vainly extends the other as if in benediction, and, as the light behind the screen goes off, falls back on the bier—dead.

Immediately, chimes are heard playing in the distance. Should the church organ possess a set of chimes, these may be used very effectively, otherwise a chimes record will do.

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REPORT OF THE CHURCH MUSIC DEPARTMENT OF THE NATIONAL FEDERATION OF MUSIC CLUBS, 1923-1925

Mrs. Grace Widney Mabee, Chairman.

THE church is beginning to realize that music plays an important part in the service of worship. Until choir, congregation, and Sunday-school are educated to know what is good music and what is the best and most suitable for each service, we shall not be able to fulfil our highest ideals.

Many choirs are federating, and helping to raise the musical standards in the church. Loan collections of good anthems are being formed in the public libraries, that small churches may have access to them. We have been criticized by the publishers and composers for establishing these libraries. Do authors of good books criticize the use of their books in like manner? When the church knows what is good music, the sales will increase.

Our Federation has introduced the first National Hymn Contest, which is helping to bring about the use of a better type of song in the Sunday-school and church. While the contest was not fully launched until the early part of the year 1924, the work has grown to such proportions that an office force could be kept busy to do justice to the inquiries that crowd our desk. Forty-two States, besides Canada, India, and China, have written in response to articles appearing in the federation bulletin, newspapers, and church periodicals. Native missionaries in India and China read the accounts and sent letters of inquiry as to how they might enter the contest.

Twenty thousand of the circulars giving the list of the twelve hymns, with stories, were sent out last year; and over thirty thousand listing the eight hymns for this year were mailed out since September, 1924. We believe that this department opens up a field for education far greater than any other.

There is nothing that has a more permanent influence over human thought and feeling than the hymns and songs that we learned in our childhood. Will the children of to-day have that heritage? No, unless we, as musicians interested in the great work of the church, do our utmost to teach them what is a good hymn. The average Sunday-school song-book ought to be banished from the church. The world at large does not know what a wealth of fine literature as well as good music is to be found in the church hymnal. We believe that the knowledge of what was in the mind of the author and composer will bring about a desire for the better things in life, establish a truer brotherhood,

a more reverent love for God, and more praise and thankfulness for our many blessings.

Music is the greatest force in the world for universal peace. Creeds divide, but when we sing we are one.

In these hymn contests we have endeavored to choose hymns common to all creeds. All the hymns will be taken from the song-book, "Hymns of Service, with Stories," compiled by the national chairman especially for these contests and published by the Century Co., New York. Circulars are issued each year giving the hymns chosen for that year.

The International Council of Religious Education, as well as eight state councils, have endorsed these contests and promised their cooperation next year. Fifty-four public libraries have ordered song-books for their reference rooms.

We are safe in making the estimate that from one thousand to ten thousand children in each of the forty-two States have entered this contest and learned of the origin and memorized the words of these eight hymns. This makes a total of about four hundred thousand children throughout the country. Can any one estimate the value of such a study?

The interest has not been confined to Sunday-schools, but such organizations as the Y.W.C.A., Y.M.C.A., girls and boys schools, choirs, department stores, reform schools, orphanages, community service, week-day religious schools, daily vacation Bible-schools, public schools, schools for the blind, etc., have promoted the work.

Splendid publicity has been given through the daily newspapers, many featuring one hymn each week, with words and stories. This was done in Waupun, Wisconsin, where twelve churches, the public schools, and the Blu Tri Y girls divided into three groups under the supervision of the Philharmonic Music Club. Each minister provided an article of commendation for the newspaper on the day the hymn was featured. Father Schaffle, of the Roman Catholic Church, entered heartily into the plan and wrote a splendid article. The examination was held on different afternoons and evenings of a given week in the high-school auditorium to suit the convenience of all. At least four thousand took the examination. This same plan was carried on in Tulsa, Oklahoma, and a joint vesper service was held on Sunday afternoon by the Jewish, Catholic, and Protestant churches. The winners were announced and the prizes awarded, which had

been donated by the business men of the city. Do you wonder that in one grammar school in Birmingham, Alabama, where these contests were held, eighty-five per cent. of its pupils attend Sunday-school?

Nearly three hundred Daily Vacation Bible-schools made use of the contest last summer in California as a part of their regular program of study. In Pierre, South Dakota, over three thousand children assembled on the steps of the state Capitol and gave a public demonstration, accompanied by the band. In one large Sunday-school, the children of the junior department occupied the choir-loft on Children's Day and sang the hymns from memory, accompanied by a newly organized junior orchestra. Certificates were awarded the winners. Kansas City, Missouri, Religious Council arranged thirty contests in as many churches; the entire School for the Blind, in Austin, took the examination in long point.

While many contests were held, only those that were carried through the written test could be included in the final count for the State. The National Academy of Music, New York City, gave a one-hundred-dollar prize last year to the State which held the greatest number of contests. This was awarded to Missouri and Texas, each receiving fifty dollars, as they each held the same number. This year the Federated Church Musicians of Los Angeles, California, donated the one hundred dollars, and it was awarded to Kansas, which had conducted ninety-nine contests. This represented approximately ten thousand children. The week-day religious schools of Wichita entered three thousand children. Two colored week-day schools also entered from Kansas City, Kansas. The one hundred dollars will be used by the State Federation of Music Schools to promote the Church Music Department next year.

The following resolution was passed at the biennial of the National Federation of

Music Clubs held in Portland, Oregon, in June, 1925:

Resolved:—

That a council may be formed to outline plans whereby the music of the Church and Sunday-schools may be raised to a higher standard.

Be it resolved that representatives from the following organizations,
American Guild of Organists
National Association of Organists
National Music Supervisors
National Music Teachers' Association
Commissions of Music from each church denomination

National Council of Religious Education

National Hymn Society of America and other organizations that the board may decide, may confer with a committee appointed by the National Federation of Music Clubs to organize such a movement.

(Signed)

GRACE WIDNEY MABEE,
*Chairman of Church Music,
National Federation of Music Clubs*

An award of fifty dollars was promised to the student or any high-school music department who would submit the best musical setting to a hymn, the words to be chosen by a committee appointed by the Board of the National Federation of Music Clubs. This prize will be awarded by Mrs. Emerson Brush, of Pasadena, at the next biennial, to be held in 1927, the place to be determined. Further information may be obtained by writing to Mrs. Grace Widney Mabée, 321 South Van Ness Ave., Los Angeles, California.

The hymns to be submitted in the contest of 1925-26 will be ready September 1, 1925, and will be sent on application. Certificates will be awarded to all winners.

Respectfully submitted,

GRACE WIDNEY MABEE,
*Chairman of Church Music,
National Federation of Music Clubs.*

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GRACE WIDNEY MABEE

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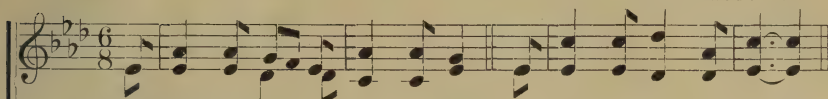
The Estes Park Conference Hymn
Dedicated to Mr. WALTER D. HOWELL

Our Hearts, Dear Lord, Are in the Hills

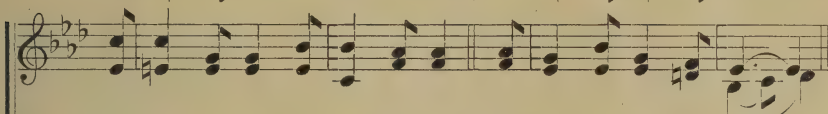
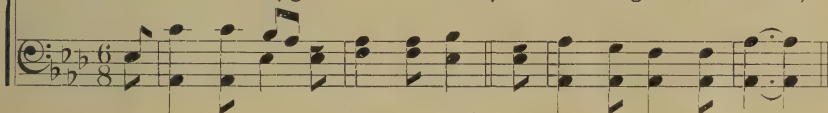
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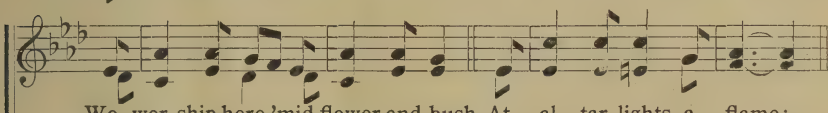
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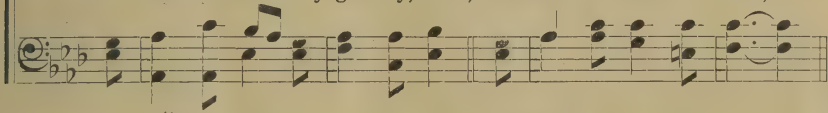
1. Our hearts, dear Lord, are in the hills, So friend-ly and se - rene,
2. There is no glen of sol - i - tude But is Thy se - cret place,
3. We lin - ger here a lit - tle while To find our-selves and Thee;
4. Re - veal to us, great God of Hosts, The mean-ing of each hour;



And yon-der in the snow-crowned heights, Re-splend-ent in their sheen.
And ev - 'ry sun - lit bourne of prayer Re-veals Three face to face.
To ven-ture forth in rap-tured thought On Thine in - fi - ni - ty.
Make sun and moon, the mys-tic stars, The her - alds of Thy power.



We wor-ship here 'mid flower and bush At al - tar lights a - flame;
The thun-der of the wa-ter - fall Is like a chor-al choir,
We crave the strength of vale and cliff To serve us in the plain,
O clothe us with Thy glo - ry, Lord, As seen in mount and hill;



The soul of us, enthralled with Thee, Ex - tols Thy ho - ly name.
That blends with bird and laughing wind To voice Thy heart's de - sire.
Bring heal-ing to the faint-ing crowd And peace to hearts of pain.
Then in Thy time, Thy bless-ed time, Lead us to do Thy will.



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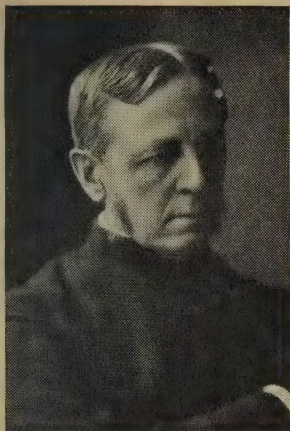
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THE BIRTH OF JESUS

ON that starry night two fugitives from Nazareth, themselves conscious not only of an awful hope, but of an ineluctable force of fate that held their feet in an appointed way, climbed the limestone hill of Bethlehem. It was the season of early spring, probably toward the close of February; for at an earlier date than this it would not have been possible for shepherds to spend the night on the open hillsides with their flocks. The country through which these fugitives passed in the last stage of their journey was full of pastoral sweetness and charm. The town of Bethlehem, sitting squarely on its terraced height, surrounded with fig-trees and olive-orchards, still retains unaltered its outstanding features. It is a long gray cluster of houses, with no pretense of architecture, a typical Syrian hill-town. At its base is the tomb of Rachel, the pathetic memorial of a man's love, of a woman's travail and untimely death. Doubly significant would that tomb appear to this woman, whose hour had come; one can fancy the sidelong, tearful look of fear with which she would regard it. But there was more than fear in her, yet it is deeply suggestive of the sweetness of her nature, and especially of her devout piety of heart. Perhaps it was Ruth she remembered that night rather than Rachel—Ruth, the Moabitess, driven into Bethlehem by misfortune and calamity, to find herself the unexpected mother of a race of kings. Nor would she forget the ancient prophecy of Micah, that little as Bethlehem was among the thousands of Judah, yet out if it should come One who should be the "Ruler of Israel, whose goings forth have been from of old, from everlasting." But whatever portents others saw in the Syrian sky that night, Mary saw none. Among the crowd of travelers, driven hither by a strange, almost unintelligible command, she stood alone, confused, unrecognized. It was an unforeseen and painful end of a journey full of sadness and alarm. No door was opened to the weary, suffering woman, not because the fine traditional hospitality of the Jew had failed, but because already every house was crowded to excess. There was no place of refuge for her but a rough chamber, hewn

in the limestone rock, and used as a stable. In that last refuge of the destitute there was born a few hours later the Child, who by His poverty was to make many rich.

Reprinted by permission from *The Man Christ Jesus*, by W. J. Dawson

A NATURE SERMON

by W. J. Dawson, D.D.

WHEN Christ speaks of a sparrow as not forgotten in the order of the universe, he certainly suggests that there is more in nature than cruel and implacable law. There is order and design. There is exquisite adaptation to environment. There is care not only for the infinitely great, but for the infinitely minute. It would not surprise us to find Nature exerting all her skill to sustain the stars in order and equilibrium, but we find the same kind of skill in the tiny creatures which inhabit a drop of water. Maeterlinck has devoted an entire book to "The Life of the Bee." He has shown us that bees have a system of society which may set an admirable example to human society. He shows them to us at work upon a scale not approached in human architecture, displaying in their geometric construction "a relative precision, audacity, and vastness with which no human structure is comparable." He has described the civic life of bees, the cities which they build, with a population of seventy thousand in a single hive; ten thousand exquisitely fashioned cells, in which the eggs repose, sixteen thousand chambers tenanted by larvae, forty thousand dwellings inhabited by white nymphs, to whom thousands of nurses minister; and, finally, as a kind of holiest of holies, the sealed palaces in which the adolescent queen bees dwell until their hour to reign has come. Think of all this, and then ask, "Does the bee fall to the ground without the Father?" Is not the infinite care of God for the least and humblest creatures taught us here? If the entire life of the hive shows such wisdom and design, is it incredible that no human life falls to the ground without the Father? If science does appal us by the vast magnitudes of creation, does it not also teach us that the divine wisdom is equally apparent in the least of created things?

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The Son of God

115

CAROL. C. M. D.

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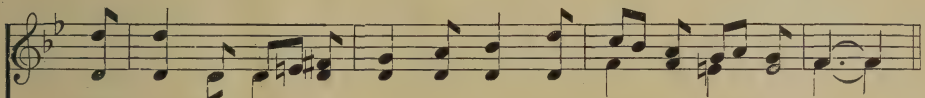
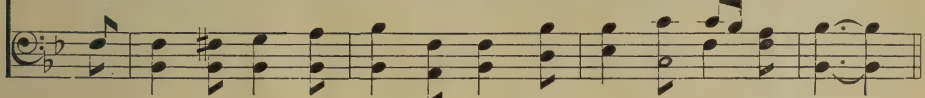
RICHARD S. WILLIS, 1850



1. It came up - on the mid-night clear, That glo - rious song of old,
2. Still through the clo - ven skies they come, With peace-ful wings un - furled;
3. And ye, be - neath life's crush - ing load, Whose forms are bend - ing low,
4. For lo! the days are has - tening on, By proph - et - bards fore - told,



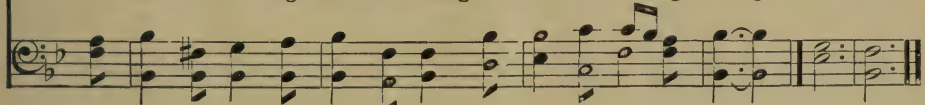
From an - gels bend - ing near the earth, To touch their harps of gold:
 And still their heaven - ly mu - sic floats O'er all the wea - ry world:
 Who toil a - long the climb - ing way, With pain - ful steps and slow,—
 When, with the ev - er - cir - cling years Comes round the age of gold;



'Peace on the earth, good - will to men, From heaven's all - gra - cious Kin,
 A - bove its sad and low - ly plains They bend on heaven - ly wing,
 Look now, for glad and gold - en hours Come swift - ly on the wing;
 When peace shall o - ver all the earth Its an - cient splen - dors fling,



The world in sol - emn still - ness lay To hear the an - gels sing.
 And ev - er o'er its Ba - bel sounds The bless - ed an - gels sing.
 O rest be - side the wea - ry road, And hear the an - gels sing!
 And the whole world give back the song Which row the an - gels sing. A - men.



Reprinted from HYMNS FOR THE LIVING AGE

THANKSGIVING AND PRAISE

(Reprinted from "The Living Word")

BLESS the Lord, O my soul. O Lord, my God, thou art very great; thou art clothed with honor and majesty.

Who coverest thyself with light as with a garment: who stretchest out the heavens like a curtain;

Who layeth the beams of his chambers in the waters; who maketh the clouds his chariot; who walketh upon the wings of the wind;

Who maketh winds his messengers; flames of fire his ministers;

Who laid the foundations of the earth, that it should not be moved for ever.

Thou coveredst it with the deep as with a vesture; the waters stood above the mountains.

At thy rebuke they fled; at the voice of thy thunder they hasted away;

The mountains rose, the valleys sank down unto the place which thou hadst founded for them.

Thou hast set a bound that they may not pass over; that they turn not again to cover the earth. He sendeth forth springs into the valleys;

They run among the mountains; they give drink to every beast of the field; the wild asses quench their thirst. By them the birds of the heavens have their habitation; they sing among the branches.

He watereth the mountains from his chambers: the earth is filled with the fruit of thy works.

He causeth grass to grow for the cattle, and herb for the service of man; that he may bring forth food out of the earth.

He appointed the moon for seasons, the sun knoweth his going down. Thou makest darkness, and it is night, wherein all the beasts of the forest creep forth.

The young lions roar after their prey, and seek their food from God. The sun ariseth, they get them away, and lay them down in their dens.

Man goeth forth unto his work, and his labor until the evening. O Lord, how manifold are thy works! In wisdom hast thou made them all: the earth is full of thy riches.

Yonder is the sea, great and wide, wherein are things creeping innumerable, both small and great beasts. There go the ships.

These wait all for thee, that thou mayest give them their food in due season. Thou givest unto them, they gather;

Thou openest thine hand, they are satisfied with good. Thou hidest thy face, they are troubled; thou takest away their breath, they die, and return to the dust.

Thou sendest forth thy Spirit, they are created; thou renewest the face of the ground.

Let the glory of the Lord endure for ever; let the Lord rejoice in his works:

Who looketh on the earth, and it trembleth; he toucheth the mountains, and they smoke.

I will sing unto the Lord as long as I live: I will sing praise unto my God while I have any being.

Let my meditation be sweet unto him: I will rejoice in the Lord. Bless the Lord, O my soul. Praise ye the Lord.

THE Young Women's Christian Association (600 Lexington Avenue, New York City) has sent us such an attractive announcement of an unusual set of Christmas cards that we are passing the information on to the readers of THE BULLETIN.

DOESN'T Christmas mean more to you than Santa Claus and Christmas trees and bluebirds?

Suppose you and I and all our friends this Christmas can have cards, twelve, all different, each with the Christmas story in colors as some old master has painted it, set in exquisite decoration with a verse that interprets the painter's message—would we send them?

Wouldn't we?

The Young Women's Christian Association believes we would—believes it so hard that they have made these twelve cards,

each with an envelope and all twelve in a box for the small sum of \$1.00—less than eight and a half cents a card.

And because the Y.W.C.A. believes so thoroughly in this, the Woman's Press, the publication department of the National Board of the Y.W.C.A., is offering you special rates on quantities of the cards. The special rates are quoted on the order blank.

Let's bring Christmas to its own again. Let's tell our friends and our friends' friends. Let's order now before the big demand has exhausted the supply.



AN AUTUMN WALK

When spring flows over the meadows
 And drifts adown the hills,
 When orioles build mid the apple-blooms
 And the bobolink calls and trills,
 'Tis enough to stroll and loiter
 'Neath the banners of green unfurled,
 And the high white clouds, and to be a part
 Of the joys of the budding world.

When the hours steal softly onward,
 While the days grow still and warm,
 And the brown earth eagerly slakes her thirst
 From the cup of the thunder-storm,
 Then to swing in low-hung hammock,
 And to breathe in the piny scent,
 And to read and dream through the sultry hours,
 Is the measure of full content.

But the dusk falls ever sooner,
 And the night sounds pulse and thrill,
 Till silently, suddenly comes the Frost,
 And the summer choir is still.
 But he flings from chilly fingers
 A largess of colors rare;
 Golds, russets, and scarlets inwrap the world,
 And flaunt in the sparkling air.

Then farewell to springtime languor,
 And to summer's idle hours,
 To the leafy depths where the wood-thrush sings,
 To the droning bees, and flowers.
 In the air is the urge of motion,
 Through the trees the sunbeams play,
 Underfoot the lure of the winding road,
 So over the hills and away!

Religious Dramas

THE Committee on Religious Drama of the Federal Council of Churches have selected the ten religious plays which they consider best adapted to production by amateur groups and we have published them in book form. The price of the complete book is \$2.00.

Plays of three types were chosen and the first book contains the following:

Part 1: Biblical Plays

- THE ROCK, by Mary P. Hamlin—eleven characters
- THE GOOD SAMARITAN, by Anita B. Ferris—nine characters
- A SINNER BELOVED, by Phillips Endecott Osgood—twelve main characters
- THE RESURRECTION, by Rosamond Kimball—eighteen characters

Part 2: Fellowship Plays and Pageants

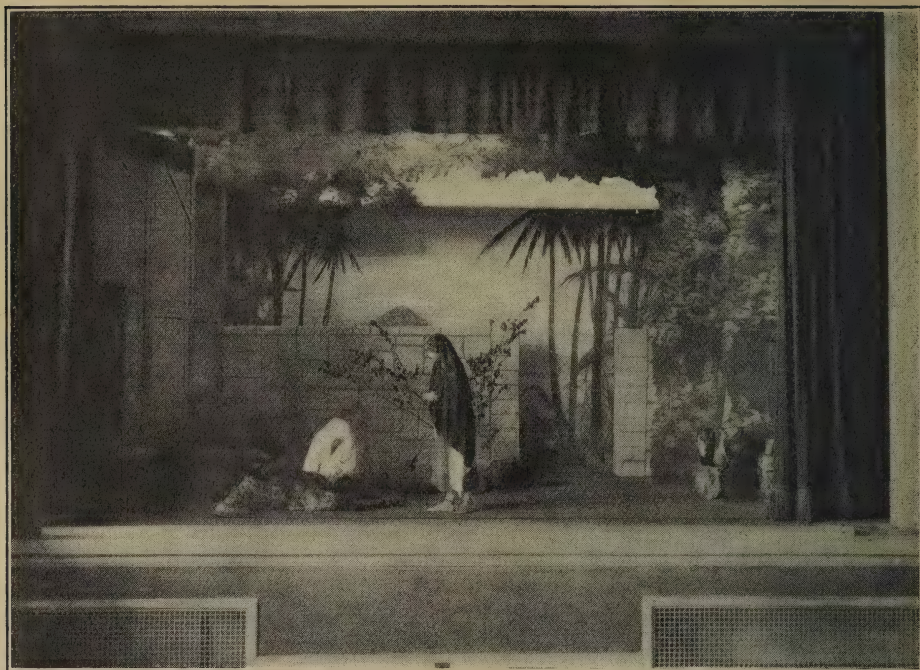
- THE SEEKER, by Clarice Vallette McCauley—twelve main characters, 19 additional speaking parts
- LAROLA, by Helen L. Wilcox—eight characters
- THE FRIEND OF ALL MEN, by Anita B. Ferris—thirty-seven characters

Part 3: Other Plays and Pageants

- THE PILGRIM AND THE BOOK, by Percy MacKaye—thirteen main characters—7 singing groups.
- THE CRUSADE OF THE CHILDREN, by Elisabeth Woodbridge—thirty-two characters
- DUST OF THE ROAD, by Kenneth Sawyer Goodman—thirty-two characters

The following reproductions of four photographs of "THE ROCK," as given by an amateur group in the Church of the Rev. Alton S. Hall of Bishop, California, will give you an idea of the simplicity and effectiveness with which these plays may be given.





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